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PASTORALIA

A

MANUAL OF HELPS

FOR THE

PAROCHIAL CLERGY.

BIBLIOTHECA INSTITUTA

BY

HENRY THOMPSON, M.A.

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TO HIS GRACE

THE RIGHT HONOURABLE AND MOST REVEREND

LORD J. GEORGE DE-LA-POER BERESFORD, D.D.

ARCHBISHOP OF ARMAGH, PRIMATE OF ALL IRELAND AND METROPOLITAN,

PRELATE OF THE ILLUSTRIOUS ORDER OF ST. PATRICK,

&c. &c. &c.

IN ADMIRATION OF HIS

FAITHFUL DISCHARGE OF HIS GREAT AND ONEROUS DUTIES;

IN RESPECT FOR HIS UPRIGHT,

UNCOMPROMISING, CONSISTENT, AND ENLIGHTENED ATTACHMENT

TO THE CHURCH WHICH HE ADORNS;

IN GRATEFUL ACKNOWLEDGEMENT OF HIS LIBERALITY AND

KINDNESS,

THIS VOLUME,

DESIGNED TO SUBSERVE THE INTERESTS OF GENUINE RELIGION,

IS,

BY HIS GRACE'S OBLIGING PERMISSION,

RESPECTFULLY DEDICATED

BY HIS GRACE'S GRATEFUL AND OBEDIENT SERVANT,

HENRY THOMPSON.

PREFACE.

THE composer of the following pages has not the folly to imagine himself capable of instructing his brethren of the Clergy: nor, if he could entertain so preposterous a notion, would he be insensible that this has been already done in the most ample, luminous, and satisfactory manner, by theologians, scholars, and pastors, all of first-rate accomplishments. The endeavour to follow in the wake of a Herbert, a Taylor, or a Burnet, if it proved not the seamanship of the mariner, and the tightness of his vessel, could only discover his incompetency and presumption, and terminate in wreck and ridicule.

Nothing so adventurous is here attempted. The failure, if such it should be pronounced by those for whom this volume is designed, (who are qualified to make the judgment, and from whose decision the

author feels no disposition to appeal) will receive no aggravation from *contrast.* This work is, the author believes, alone in its pretensions; at least he has never heard of any book of the kind. Such a deficiency he has often lamented; and had any other attempt to supply it been made, it is probable that the present would never have been offered to public notice.

An universal "Clergyman's Companion," a companion to the closet, the study, the sick room, and the pastoral walk, is what most of the profession may have felt to be a desideratum. A pocket volume in which the Clergyman might, at any moment, read his duties and prospects in the very words of inspiration; find a prayer applicable to any professional situation; a text, chapter, argument, collect, prayer, ejaculation adapted to the circumstances of individuals; a sketch of a sermon for meditation in his walks; the title of a book which might assist him on any branch of his profession: the absence of such a work is what the writer has frequently regretted, and in this regret it is

likely that many of his brethren have sympathized. No book of this kind, so far as the author knows, has ever appeared in print. Bishop Wilson's "Parochialia," excellent as it is, is very different in its nature. It has no formal scriptural enumeration of clerical duties; no clerical prayers; no *apparatus* of prayer, scriptural reading, &c. for pastoral visitation. It makes no attempt at sketching sermons, nor does it afford any catalogue of books. Excellent indeed it is, and worthy to be repeatedly studied; but it is much more of a textbook than a manual. "The Parish Priest's Manual" is still less methodical, and therefore still further from the object desired.

Moreover, the several departments of professional duty above alluded to have not, even distinctly, been all perfectly treated. Scriptures which comprise the clerical duties may be found in greater or less numbers in different common-place books to the Bible: but they are not digested or arranged. In charges or treatises, they are mingled with much additional matter. Paley's "Clergy-

man's Companion in Visiting the Sick" is, perhaps, the best work of its class: but it contains not a single reference to applicable Scriptures. A strange omission! Sir James Stonhouse's "Sick Man's Friend" is very practical and useful; but he has discriminated with a medical rather than scriptural accuracy between spiritual maladies. Mr. Simeon's homiletical works are universally allowed to be talented; but they are so leavened with Calvinism that much of them is useless to the larger proportion of the Clergy: and Bishop Beveridge rather informs the mind than assists composition.

Still, however, with whatever various success these different points of theological knowledge and pastoral duty have been treated, they have never been assembled in one manual volume. This is the defect which the writer regretted,—the chasm which he has attempted to reduce. That it has been done very imperfectly—that he has not realized even his own idea, he very readily acknowledges; but if he has contributed *some* assistance to his clerical brethren, or methodized the reflections of one pri-

vate Christian, he will not feel that he has laboured in vain.

To the Editor of the Christian Remembrancer (of whose friendship he is naturally too proud not to rejoice in this opportunity of acknowledging that distinction) this writer is indebted for the greater part of the lists from which Part II. § ii. has been compiled. Most liberally were those lists communicated, at a time when their owner was himself publishing them separately in his own Miscellany, and meditating the amalgamation of them all. The series beginning with January last, and now publishing monthly in that periodical, will be, perhaps, the most perfect idea of a theological course and a theological library ever presented to the divine: and the clergy will not suspect the partialities of friendship when they are told that a catalogue from *that* quarter is likely to prove a "*κτῆμα εἰς ἀεί.*"

To the Rev. C. T. Simmons, M.A., Rector of Shipham, Somerset, and the Messrs. Rivington

also, who most liberally supplied him with such books as he wished to consult, the writer returns his most sincere and grateful thanks.

Distance from the press must plead the writer's excuse for *typographical* inconsistencies or inaccuracies;—with regard to others, he must take his chance with a Christian and liberal profession, and seek consolation in good intentions. Any hints addressed to him through the publishers, he will endeavour to improve.

H. T.

Rectory, Wrington,
Feb. 22, 1830.

GENERAL INTRODUCTION

TO THE WORK.

1. Of the clerical duties little needs here be said; they are given in the simple and powerful language of that word, which we must neither augment nor diminish.

2. The Prayers for the use of the Clergy, like all other Prayers in this volume, are almost wholly in the language of Scripture or the Liturgy. They are not Bible centos, but an attempt to convey scriptural ideas in scriptural language. With regard to the private prayers in the Church, it is obvious that prayers, which are perfectly applicable in the ordinary service, are not so in the occasional offices. For this purpose a prayer suitable to each has been compiled.

3. It is not to be supposed that all the materials on the Visitation of the Sick are to be used at once, or even with one person. The writer's view has been to afford a body of useful matter on the subject; to illustrate and assist, not to encumber, and much less supersede, the Visitation Service. Bishop Coleridge is of opinion that the Church Office ought not to be used at once, but in three or four portions[1], unless where the case is very urgent. Where the patient has the wisdom to send early for the minister, a sickness may afford many opportunities of conversation, sufficient nearly to exhaust what is here set down. In this portion of the work the Greek text of the New Testament is sometimes given; not, of course, to weary the patient, though a scholar, with grammatical and philological discussions, but as sometimes suggesting to the minister a train of reflection and discourse, and illustrating both the essence and mutual dependence of doctrines. In this, and in the whole scheme of pastoral visitation, applicable Psalms, and portions

[1] Address to Candidates for Holy Orders in the Diocese of Barbados. Rivingtons. 1829.

of the Liturgy, capable of easy adaptation, are set down;—that if any objection be felt to the method of the author's prayers, recourse may be had to correct models. Books, calculated to assist the Minister's exhortations and the reflections of the individual himself, are constantly subjoined. The Psalms printed at length are always from the Bible translation, as being far superior in fidelity, strength, and intelligibility, to that in our Common Prayer. Those to which reference only is made often contain occasional sentiments which will be found inapplicable; but such parts may be readily omitted. This is what has been already done in our Visitation Service[1].

The outlines of Sermons are intended to serve a triple purpose. To form, collectively, together with Part I., a single outline of doctrinal and practical divinity[2]; to explain difficulties or improve occasions arising out of the seasons and services of the Church; and to be auxiliary to the visitation scheme,

[1] Compare Ps. lxxi. as it there stands, with the Psalter or Bible.

[2] This is attempted in the Sermons marked †.

by supplying at the moment texts and chapters as a case may require, and an outline of conversation as well as of composition. Subjects are sometimes started in pastoral visits which may be very advantageously illustrated by methodical discourse and a happy application of Scripture. The references to the original languages are not, of course, intended to be brought into immediate contact with unlettered or promiscuous congregations: they are given as the shortest and clearest mode of conveying the author's reasoning; and the preacher may transmit that reasoning to his auditors, without the introduction of grammatical terms. Most of the difficulties derived from the English Bible are to be removed by referring to the original. A sermon is given for each Sunday in the year.

The list of Books for the use of the Clergy is compiled from the high authorities of Bishops Marsh, Cleaver, Tomline, Lloyd, Jenkinson, Barrington, and Coleridge; and Drs. Waterland, Wotton, and Owen. The necessary limits of this volume prescribed the rejection of many valuable titles; while

some others, perhaps more so, but published subsequently to the formation of those lists, have been occasionally added. But the author has carefully separated his recommendations from those of the above eminent theologians. The Editor of the Christian Remembrancer has announced his intention of printing all these lists at length; and of compiling from them a catalogue "arranged in such a way, as to point out, in the first place, the works with the subjects of which a candidate for holy orders, whether deacon or priest, who would wish to distinguish himself at his examination by the Bishop, ought to be thoroughly acquainted; secondly, those which the young clergyman will find it advantageous to peruse in the further prosecution of his theological inquiries; and, lastly, such standard works as seem essential to the formation of a small but select and comprehensive theological library[1]." This is more than the present work could attempt, and therefore to that collection the reader is referred.

In the arrangement of the List, Bishop Marsh's

[1] Christian Remembrancer, No. 133. (January, 1830.)

distribution, so far as it goes, is followed. Hence some works which might, *apparently*, with more propriety be referred to other heads, will be found under "Introductions," because they are so classed by that learned Prelate. Such a classification the author did not feel himself at liberty to disturb. Those branches of study which, though necessary for the Clergyman, did not fall within the scope of the Bishop's Lectures, have been arranged, as nearly as possible, on the plan of the continental divines, which the same high authority pronounces "the best which has been hitherto introduced[1]." The editions of the Fathers are chiefly given from Bishop Cleaver. The term "Miscellaneous," condemned by Bishop Marsh, the author could not find any means of escaping; nor can he comprehend in what other designation such items as Bull's *Works*, the Bampton *Lectures*, Barrington's *Miscellanea* Sacra, &c. can be included; which, to be classed regularly, must be anatomized. This division has been appended to that of Sermons, which, unless written with one object, are strictly miscellaneous.

[1] Bishop Marsh's Second Preliminary Lecture on the Criticism and Interpretation of the Bible.

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PASTORALIA.

PART I.

§ I. A SCRIPTURAL VIEW OF THE CLERICAL DUTIES.

§ II. PRAYERS FOR THE USE OF THE CLERGY.

§ III. SCHEME OF PASTORAL VISITATION.

PASTORALIA.

PART I.

§. 1. A SCRIPTURAL VIEW OF THE CLERICAL DUTIES.

I. As Christ is to all men a pattern of holy life, so to the Clergy he is besides a MINISTERIAL example:

1. In his pastoral care of souls.—*Isa.* xl. 11. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." *John* x. 11—15. "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." *Ibid.* xvii.

4—6. "I have glorified thee on earth: I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." *Heb.* iii. 1. 2. "Holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." See also *Heb.* xiii. 20. 1 *Pet.* ii. 25.; v. 4.

2. In the object of his coming, the salvation of mankind.

Sinners are to be sought out, in order to salvation. *Luke* xix. 10. "The Son of man is come to seek and to save that which was lost." *Ezek.* xxxiv. 11, 12. "Thus saith the Lord God; behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." The gospel is to be preached freely and extensively, and as a ministration of joy; for our Lord's commission ran, *Luke* iv. 18, 19. "The Spirit of the Lord is upon

me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." See also *Isa.* lxi. 1, 2. *John* vi. 38—40. "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

3. In "GOING ABOUT doing good," *Acts* x. 38.

4. Yet, though the Clergy are ministers of an universal gospel, they are not habitually to exercise their pastoral function out of the fold to which their ministry belongs: for our Lord, who was the universal Saviour, says, *Matt.* xv. 24. "I am not sent but unto the lost sheep of the house of Israel;" and likewise to his apostles, *Matt.* x. 5, 6. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Yet in especial cases

they may do so, if lawfully permitted. *Matt.* xv. 28.

5. Christ is to be imitated in his meek and peaceable, but powerful ministration. *Isa.* xlii. 1—4. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth." See also *Matt.* xii. 18—20.

6. The Clergy are not to seek their own glory, but God's. *John* viii. 50. "I seek not mine own glory." To the same purpose St. Paul, 2 Cor. iv. 5. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 1 *Thess.* ii. 6. "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ." 2 *Cor.* xii. 15. "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

II. As Christ is to all men a master or teacher,

so to the Clergy particularly is he the great "Shepherd and Bishop," 1 *Pet.* ii. 25, and therefore his precepts are to be most diligently considered and obeyed.

General precepts of Christ regarding the ministry.

1. The young and less informed must be instructed. *John* xxi. 15. "Feed my lambs." Also the Church in general. *Ibid.* xxi. 16, 17. "Feed my sheep." So St. Paul to the presbyters of the Ephesian Church. *Acts* xx. 28. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

2. *Matt.* v. 13. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

3. The ministerial duties to be openly and publickly exercised. *Matt.* v. 14—16. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see

your good works, and glorify your Father which is in heaven."

4. The ministerial message.—*Matt.* x. 7. "As ye go, preach, saying, The kingdom of heaven is at hand."

III. Particular clerical duties enforced throughout Scripture.

The epistles to Timothy and Titus are a treasure of inspired instruction for the parochial divine, and ought to be most diligently perused. The parts of greater prominence will be here selected.

1. The clerical character.—1 *Tim.* iii. 2—13. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double-tongued, not given to much wine,

not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." *Ibid.* iv. 12. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." *2 Tim.* ii. 24—26. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." *Tit.* i. 7—9. "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he

hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." *Ibid.* ii. 1. 7, 8. "Speak thou the things which become sound doctrine; in all things shewing thyself a pattern of good works: in doctrine shewing incorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." *2 Cor.* vi. 3—10. "Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." *Rom.* xii. 6—8. "Having then gifts differing according to the grace that is

given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

2. Diligence in general.—1 *Tim.* iv. 13—16. "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." *2 Tim.* iv. 1, 2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." *Ibid.* 5. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." *Col.* iv. 17. "Take heed to the ministry which thou hast received in the Lord, that

thou fulfil it." *Ibid.* i. 28, 29. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily."

3. Fidelity.—1 *Cor.* iv. 1, 2. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." *Jer.* xxiii. 28. "He that hath my word, let him speak my word faithfully." 1 *Tim.* vi. 20, 21. "Keep that which is committed to thy trust." 2 *Tim.* i. 13, 14. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." 2 *Cor.* iv. 1, 2. "Therefore, seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 1 *Thess.* ii. 3—8, 10—12. "Our exhortation was not of deceit, nor of un-

cleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." 1 *Pet.* iv. 10, 11. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ:

to whom be praise and dominion for ever and ever. Amen."

4. Knowledge, both professional and correlative, and readiness to impart it.—*Mal.* ii. 7. "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." *Matt.* xiii. 52. "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." *2 Tim.* ii. 15. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." *Ibid.* iii. 16, 17. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." *Psal.* xl. 9, 10. "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." *Acts* xx. 20, 21. "I kept back nothing that was profitable unto you, but have shewed you,

and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." *Ibid.* 26, 27. "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." 1 *Cor.* ii. 1—5. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." *Luke* vi. 39. "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?" But see further on this head under the clerical character above.

5. Total absence of worldly-mindedness.—2 *Tim.* ii. 4. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 1 *Tim.* vi.

10, 11. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." *2 Thess.* iii. 7—10. "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

6. It is possible to save a congregation, and be lost; this seems implied in 1 *Tim.* iv. 16.; and is further alluded to in 1 *Cor.* ix. 27. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Many, we know, were converted by St. Paul's discourses: yet he was not assured of his salvation.

7. Sincerity and firmness.—*2 Cor.* i. 12. "Our rejoicing is this, the testimony of our conscience, that

in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." *Ibid.* ii. 17. "For we are not as many, which corrupt the word of God: but as of sincerity, as of God, in the sight of God speak we in Christ." *Ezek.* xliv. 23. "They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean." 1 *Tim.* v. 20. "Them that sin rebuke before all, that others also may fear." *Acts* xxviii. 30, 31. "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." *Ezek.* ii. 6, 7. "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious." *Tit.* ii. 15. "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

8. Compliance in indifferent things and harmless prejudices.—1 *Cor.* ix. 19—*22.* "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ;) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." *Ibid.* x. *32, 33.* "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

9. Consistency.—*Rom.* ii. 17—*23.* "Behold thou makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou

therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" See *Matt.* xxiii. 2—4.

10. Characteristicks of an evil minister.—*Isa.* lvi. 10—12. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." *Jer.* ii. 8. "The priests said not where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit." *Ibid.* v. 30, 31. "A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means: and my people

love to have it so: and what will ye do in the end thereof?" *Ibid.* xii. 10. "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness." *Zech.* xi. 16. "For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces." *Micah* iii. 10, 11. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

IV. Responsibility of the ministerial office: promises and threats.

1 *Cor.* iii. 10—15. "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foun-

dation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." *Heb.* xiii. 17. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." *Psa.* l. 16—*22.* "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider

this, ye that forget God, lest I tear you in pieces, and there be none to deliver." *Jer.* x. 21. "The pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered." *Ibid.* xxiii. 1, 2. 11, 12. 15. "Wo be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord. Therefore thus saith the Lord of hosts concerning the prophets; behold I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land." *Ezek.* xxii. 26. 31. "Her priests have violated my law, and have profa[illegible] holy things; they have put no differ- [illegible] he holy and profane, neither have

they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." *Ibid.* xxxiv. 2—10. "Thus saith the Lord God unto the shepherds; Wo be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my

flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." *Ibid.* 18—22. "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; behold I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle." *Ibid.* iii.

17—21. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." *Zech.* xi. 17. "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened." *Hos.* iv. 6. "My people are destroyed for lack of knowledge; because

thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." *Mal.* ii. 1, 2. 8, 9. "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." *Jer.* xlviii. 10. "Cursed be he that doeth the work of the Lord deceitfully." *Luke* xii. 42—48. "The Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat

the men-servants and maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." 1 *Cor.* ix. 16, 17. "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." 2 *Tim.* iv. 6—8. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his

appearing." 1 *Pet.* v. 1—4. "The elders which are among you I exhort, whom am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." *Dan.* xii. 3. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." *James* v. 19, 20. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." See 1 *Sam.* ii. iii. iv.

§. II. PRAYERS FOR THE USE OF THE CLERGY.

I. DOMESTICK PRAYERS.

1. *A Prayer at Morning Devotions*[1].

O God, who commandedst the light to shine out of darkness, shine also in my heart, to give the light of the knowledge of thy glory. Thine I am, and Thee I serve; grant that I may serve with my spirit in the Gospel of thy Son; make me sensible that I must work thy works while it is day, since the night cometh when no man can work. Keep through thine own name those whom thou hast given me, that none may be lost. Enable me to watch in all things, to endure, if it be thy will, afflictions; to make full proof of my ministry: that, in whatever watch the Chief Shepherd shall appear, he may find me so doing, and I may receive the blessing of thy promise in Him, a crown of glory that fadeth not away, through the same Jesus Christ, my Lord and Redeemer. *Amen.*

[1] 2 Cor. iv. 6. Acts xxvii. 23. Rom. i. 9. John x. 4., xvii. 11, 12. 2 Tim. iv. 5. 1 Pet. v. 4.

2. On the morning of the Lord's day, the following may be added or substituted[1].

O Father and Creator of all things, who hast blessed and sanctified thy Sabbaths to the use of mankind, give grace to thy servant, and to the flock committed to his trust, that we may all keep this thy gracious appointment, and reverence thy sanctuary. Grant that we all may feel this day to be holy, delightful, and honourable; that we may honour thee, not doing our own ways, nor finding our own pleasure, nor speaking our own words. Teach me how I ought to behave myself in the house of God; that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador. And keep the feet of thy people, that they may be more ready to hear, than to give the sacrifice of fools. Fulfil this day thy consolatory promise, that thy word should not return unto Thee void, but accomplish that which thou pleasest, and prosper in the thing whereto thou sentest it:

[1] Gen. ii. 3. Mark ii. 27. Lev. xix. 30. Isa. lviii. 13. 1 Tim. iii. 15. Eph. vi. 19, 20. Eccl. v. 1. Isa. lv. 11. Matt. xix. 20. Ibid. lvi. 7. Psalm lxv. 2. Ibid. lxiv. 1. John x. 16. Luke xix. 10. Psalm xcv. 7, 8. Heb. iv. 12. Jer. xxiii. 29. Heb. iv. 9. Ἄρα ἀπολείπεται ΣΑΒΒΑΤΙΣΜΟΣ τῷ λαῷ τοῦ Θεοῦ.

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grant (for thy words allow the wonderful and mysterious petition), that I may dwell in Thee! Give me worthily to feed thy Church, which Thou hast purchased with thy blood; open our eyes to know Thee in the breaking of bread; and so bless thy appointed means to the sanctification of all, that we, being many, may be one bread and one body, and all be made to drink into one spirit: that, dwelling as brethren in faith, holiness and love, we may be one even as thou art one with the Father, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

4. *A Prayer at Evening Devotions* [1].

Who is sufficient for these things? If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I am an unprofitable servant; I have done that which was my duty to do. But, alas! how imperfectly! How much have I omitted, how inadequately have I wrought this day! O save me from the curse of them that do thy work deceitfully! Create in me a clean heart, O God! and renew a right spirit within me. Cast me not away from thy

[1] 2 Cor. ii. 16. Psal. cxxx. 3, 4. Luke xvii. 10. Jer. xlviii. 10. Psal. li. 10—14. Dan. xii. 3. Heb. iv. 16.

presence, and take not thy Holy Spirit from me! Uphold me with thy free Spirit! Then will I teach transgressors thy ways, and sinners shall be converted unto Thee. Deliver me from blood-guiltiness [1], O God, Thou God of my salvation! O keep before me, and strengthen me to attain, through diligence in my holy and awful calling, those high regions of promise, where they that be wise shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever! These prayers I humbly, but confidently prefer to Thee, through Jesus Christ, my only Mediator and Redeemer. *Amen.*

5. *On the evening of a day when the Holy Communion has been solemnized* [2].

O Lord, I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant: yet the dogs eat of the crumbs which fall from their master's table. Be it then unto me, and unto them who have received thy holy pledges at my hands, even as we will,—yea,

[1] For the applicability of this expression, see Ezek. iii. 18, &c. xxxiii, 6, &c.

[2] Gen. xxxii. 10. Matt. xv. 27, 28. Ibid. xxvi. 39. and SS. passim. Ezek. xviii. 23. and SS. passim. John vi. 34. Ibid. 54.

rather as thou wilt,—for thy will is our salvation. Lord, evermore give us this bread! and comfort us with the remembrance of thy declaration, that whosoever eateth thy flesh and drinketh thy blood hath eternal life, and that Thou wilt raise him at the last day. To Thee, with the Father and the Holy Ghost, be all glory and honour, world without end. *Amen.*

6. *A Prayer for the Evening of the Lord's Day* [1].

Lord, I have beheld myself this day in the mirror of thy word, which I have exhibited to thy people. O let not me or them forget what manner of men we are! Let not thy law depart out of our mouths, but let us meditate therein day and night, that we may observe to do according to all that is written therein; and make Thou our way prosperous. Let me not turn away mine ear, lest my prayer be abomination; but accept my unprofitable services. I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety. And let my rest be a figure of the eternal Sabbath, which thou hast prepared for them that love Thee; through Jesus Christ our Lord.

[1] James i. 23, 24. Josh. i. 3. Prov. xxviii. 9. Luke xvii. 10. Psal. lv. 3.

7. *A General Prayer, adapted from the Liturgy.*

O God, the Creator and Preserver of all mankind, I humbly beseech Thee for all sorts and conditions of men, that Thou wouldest be pleased to make thy ways known to them, thy saving health unto all nations. Support with thy favour and blessing the endeavours of thy lawful ministers, engaged in spreading thy Gospel among the heathen. More especially I pray for the good estate of the Catholick Church, particularly for that pure and reformed part of it established in this kingdom; and, as most bound, I humbly entreat thy blessing on the Church committed to my trust; that it may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Strengthen me to feed thy flock, and bless them to receive thy word. Finally, I commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate; especially those who most need my prayers [1]; that it may please thee to comfort and receive them according to their several necessities, giving them patience under their sufferings, and a happy issue

[1] Here may be named such as are sick, afflicted, hardened, ignorant, &c.

out of all their afflictions. And this I beg for Jesus Christ his sake. *Amen.*

8. *Before composing a Sermon* [1].

Though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, wo is unto me if I preach not the Gospel! What a necessity! the alternative of heaven or hell! and what wo! the outer darkness which awaiteth the unprofitable servant, where shall be wailing and gnashing of teeth! Yea, if I through heedlessness build not upon Christ a work that will stand in his fearful day; though I myself be saved, it shall be so as by fire! Grant me thy grace, O Lord, that I may meditate upon these things, and give myself wholly to them, that my profiting may appear unto all! Let me keep back nothing that is profitable for thy people; let me not shun to declare thy whole counsel; let me preach righteousness in the great congregation; let me not hide thy righteousness with my heart; let me declare thy faithfulness and thy salvation; let me not conceal thy loving kind-

[1] 1 Cor. ix. 16. Matt. xxv. 30. 1 Cor. iii. 15. 1 Tim. iv. 15. Acts xx. 20. Ibid. 27. Psal. xl. 9, 10. 2 Tim. ii. 15. 2 Cor. iv. 5. 1 Tim. ii. 7. 1 Cor. ii. 4. Ibid. i. 17 and 21. 1 Thess. ii. 3, 4. 2 Tim. iv. 2 and 16. 1 Cor. ix. 27.

ness and thy truth. By thy grace I will study to shew myself approved unto thee, a workman that needeth not to be ashamed, rightly dividing the word of truth. Let me not preach myself, but Christ Jesus the Lord, whereunto I am ordained a preacher. I ask not enticing words of man's wisdom, lest the cross of Christ should be made of none effect: only let it please Thee, by the foolishness of my preaching, to save them that believe. Let not my exhortation be of deceit, nor of uncleanness, nor of guile; but as I am allowed to be put in trust with the Gospel, even so let me speak; not as pleasing men, but Thee, who searchest my heart. Enable me to reprove, to rebuke, to exhort, with all long-suffering and doctrine; and to take heed unto myself no less than unto the doctrine, that I may save myself, as well as them that hear me; lest that by any means, when I have preached to others, I myself should be a castaway. These favours I humbly and fervently implore, through the merits and mediation of my Lord and Saviour Jesus Christ.

9. *Before visiting the sick* [1]

O Father of mercies, and God of all comfort, who dost not afflict willingly, nor grieve the children of men: who comfortest us in all our tribulation, that we may be able to comfort them which are in any trouble, with the comfort wherewith we ourselves are comforted of Thee; assist me with thy grace in visiting this thy sick servant, that the prayer of faith may save *him*, that Thou, (if such be thy will), mayest raise *him* up; and that whatever sins *he* has committed may be forgiven *him*. Teach *him*, by me thy unworthy instrument, that as many as Thou lovest, Thou rebukest and chastenest; give *him* therefore grace to be zealous and to repent. Let me know thy fearful terrors, that I may persuade *him*; let me feel thy abundant goodness, that I may lead *him* to repentance, that *he* may know, at least in this *his* day, the things which belong unto *his* peace, before they are hid from *his* eyes. Grant me the blessing which thou reservest for him who converteth the sinner from the error of his way, and saveth a soul from death. Grant that I may

[1] 2 Cor. i. 3. Lam. iii. 33. 2 Cor. i. 5. James v. 15. Rev. iii. 19. 2 Cor. v. 11. Rom. ii. 4. Luke xix. 42. James v. 20. Matt. xxv. 34 and 36.

be found in the number of those whom thy Son shall address in the last day, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was sick and ye visited me." This blessing I beseech, through the sacrifice and intercession of the same, thy Son Jesus Christ, our only Mediator and Advocate. *Amen.*

10. *Before visiting or examining schools, or catechizing* [1].

O Lord, who hast commanded the little children to come unto thee, and wouldest not that any should forbid them: who revealest unto babes what thou hidest from the wise and prudent: send thy blessing upon thy humble instrument, and ordain, out of the mouth of babes and sucklings, strength to still the enemy and the avenger. Bestow on me thy love, that I may feed thy lambs, and train up thy children in the way they should go, that, when they are old, they may not depart from it. Teach thy children, and give them, as thou hast promised, the greatness of thy peace. Make those who are

[1] Matt. xix. 14. Ibid. xi. 25. Psal. viii. 2. John xxi. 15. Prov. xxii. 6. (The original expression is חנך על־פי, *catechize.*) Isa. xliv. 13. Ibid. xxviii. 9. Luke ii. 52. Isa. xxxviii. 19.

weaned from the milk and drawn from the breast, to learn knowledge and understand doctrine. Grant that, as they increase in stature, they may increase in wisdom, and in favour with Thee and with man; that so they may carry the light of thy word and of thy salvation to their posterity, and the father to the children make known thy truth from generation to generation. These blessings I beseech through thy power and mediation, who art one with the Father and the Holy Ghost, world without end. *Amen.*

II. PRAYERS TO BE USED PRIVATELY, BUT IN THE CHURCH.

1. *On entering the desk*[1].

How dreadful is this place! this is none other but the house of God, and this is the gate of heaven! but I will come into thy house, O Lord, in the multitude of thy mercy; in thy fear will I worship toward thy holy temple; and there will I speak of thy glory. I will declare thy name in the midst of my brethren: in the midst of the congregation will I praise Thee. Let the words of my mouth, and

[1] Gen. xxviii. 17. Psal. v. 7. Ibid. xxix. 9. Ibid. xxii. 22. Ibid. xix. 14. 1 Tim. iv. 13 and 16.

the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer! Grant that I may, by thy blessing, give attendance to reading, to exhortation, to doctrine, and thus save myself and them that hear me, through Jesus Christ our Lord. *Amen.*

2. *Before the Antecommunion* [1].

I will wash mine hands in innocency; so will I compass thine altar, O Lord! Lord, teach me to pray [2]! My tongue shall speak of thy word, for all thy commandments are righteousness [3]. Grant that while I confess with my mouth the Lord Jesus, I may believe in my heart, that Thou hast raised Him from the dead, and to be saved [4]: [and that I may so eat his flesh and drink his blood that He may raise me up at the last day [5].] These blessings I earnestly beseech, and these resolutions I humbly offer, through the same our Lord Jesus Christ. *Amen.*

[1] Psal. xxvi. 6. Luke xi. 1. See Rom. viii. 26. Psal. cxix. 172. Rom. x. 9. John vi. 54.

[2] In allusion to the prayers and collects.

[3] In allusion to the Decalogue, Epistle, and Gospel.

[4] In allusion to the Nicene Creed.

[5] This is to be omitted when there is no Communion.

3. *On entering the pulpit* [1].

Lord, grant unto thy servant that with all boldness he may speak thy word. Give me, O Lord, a mouth and wisdom, that I may not be dismayed, but declare thy will to thy people, whether they will hear, or whether they will forbear; that I may be able by sound doctrine both to exhort and to convince the gainsayers. But let every man be swift to hear, and to be a doer of the word, not a hearer only, that we all may be blessed in our deeds, through Jesus Christ our Lord. *Amen.*

4. *At the conclusion of the service* [2].

Again, O Lord, thou sendest me into the world; but grant that it may be to overcome the world, as Thou hast done. Let me remember that no man that warreth entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier. Where my treasure is, there also let my heart be. I have declared thy ways and thou heardest me. Teach me thy statutes, that I may be able to teach others also. So we

[1] Acts iv. 29. Luke xxi. 15. Ezek. ii. 6, 7. Tit. i. 9. Jam. i. 19.

[2] John xvii. 18. Ibid. xvi. 33. 2 Tim. ii. 4. Matt. vi. 21. Psal. cxix. 26. 2 Tim. ii. 2. Psal. lxxix. 13.

thy people and sheep of thy pasture will give Thee thanks for ever, through Jesus Christ our Lord. *Amen.*

5. *Before a baptism* [1].

Wash me throughly from mine iniquity, and cleanse me from my sin, O Lord! for I acknowledge my transgression, and my sin is ever before me. Give me to draw near with a true heart in full assurance of faith, having my heart sprinkled from an evil conscience, as well as my body washed with pure water; that thus, in administering this thy holy sacrament, I may fulfil all righteousness, through our Lord Jesus Christ. *Amen.*

6. *Before a marriage* [2].

O God, who at the beginning didst make male and female in thy image, and hast instituted marriage to be honourable in all; grant that thy word in the mouth of thy servant may so impress these persons with the sense of their duties, and that our prayers may so prevail with Thee, that these persons may live righteously before thee, and walk in all thy

[1] Psal. li. 2, 3. Heb. x. 22. Matt. iii. 15.

[2] Gen. i. 27. and Matt. xix. 4. Gen. ii. 24. Heb. xiii. 4. Luke i. 6. Rev. xix. 9.

commandments and ordinances blameless, till they come to the blessed marriage supper of the Lamb, Jesus Christ our Lord, through whom I seek this and every other mercy.

7. *Before a churching*[1].

Grant, O Lord, that this woman may praise Thee with her whole heart in the assembly of the upright, and in the congregation, for joy [that a man is born into the world and][2] that Thou hast lifted her up. And grant that while I pray with my mouth, I may pray with my spirit, and with my understanding also, through Jesus Christ our Lord.

8. *Before a burial*[3].

Here is the end of all men: grant, O Lord, that I, who survive, may lay it to heart! Let me die the death of the righteous, and let my last end be like his! "The world passeth away and the lust thereof; but he that doeth the will of God abideth

[1] Psal. cxi. 1. John xvi. 21. Psal. xxx. 1. 1 Cor. xiv. 15.

[2] This should be omitted when the child is not alive.

[3] Eccl. vii. 2. Numb. xxiii. 10. 1 John ii. 17. Rev. xx. 6. (Whatever may be the determinate meaning of this expression in this particular text, it may be very legitimately applied to a holy life, as is evident from Eph. vi. 6. Col. ii. 12. and iii. 1, &c.)

for ever." Impress upon me this truth, that I may do thy will, that I may have part in the first resurrection, and that on me the second death may have no power, through Jesus Christ our Lord.

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§. III. SCHEME OF PASTORAL VISITATION.

PASTORAL visits may be of various kinds, as they generally conduce to edification, or as they are directed to some express object. Yet even in the former case, they should be methodical, lest attention be distracted; and the subjects and style should be chosen with reference to the situation, capacity, temptations, &c. of the party visited. Such was the practice of our Lord, and such that of his apostles (Matt. xiii. 11. seqq., Mark iv. 33., John xvi. 12., 1 Cor. iii. 2.) A very simple, but very advantageous method of pastoral visitation, is the reading and familiar exposition of some portion of Scripture, accompanied with questions, preceded by the Collects for the tenth Sunday after Trinity, and second Sunday in Advent, an applicable or adapted Psalm or prayer, and the Lord's Prayer, and followed by the Collect at the end of the Communion Service, "Grant, we beseech Thee," &c. and 2 Cor. xiii. 14.

The second part of this work will contain a ge-

neral view of practical divinity; but for the present it may be well to insist on some points of more immediate utility.

1. *Visitation and instruction of the sick.*

As the minister is most usually sent for in the case of sickness, it may be proper to premise some considerations affecting all sick persons.

Our Church, with her accustomed wisdom, has given an excellent form of exhortation in her order for the Visitation of the Sick: yet she has not limited her ministers to the use of that exhortation only; as well foreseeing that cases may occur in which deviations may be advisable. These deviations she has left to the discretion of the minister; and this is an important responsibility. Yet he is so far restricted, that if he use not the Church form, he must use "other like;" and this is a very wise limitation, since it is not in the matter, but only in the points to be most insisted on, and the manner in which those points are to be pressed, that any deviation can be requisite.

The Church exhortation will, therefore, be a safe guide to the method in which the sick are to be reasoned with or instructed.

i. "Almighty God is the Lord of life and death,

and of all things to them pertaining, as youth, strength, health, weakness and sickness." Every sickness, therefore, is, "certainly, God's visitation." This is the first point to be insisted on. The patient must be practically convinced that his sickness is from God. "I, even I," saith God, "am He, and there is no God with me: I kill, and I make alive: I wound, and I heal; neither is there any that can deliver out of my hand[1]." The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up[2]. He maketh sore, and bindeth up; he woundeth, and his hands make whole[3].

But as God does not afflict willingly, nor grieve the children of men[4], he must have some merciful end in view; and to this end the patient's attention should be directed. We therefore next inquire

ii. Whether this sickness be sent to try his patience for the example of others, and that his faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory and endless felicity.

It is a common temptation with persons of even a religious life, more especially the less informed,

[1] Deut. xxxii. 39.
[2] 1 Sam. xi. 6.
[3] Job v. 18.
[4] Lam. iii. 33.

to distrust God in afflictions of which they cannot see the need. Even Job and David were not always free from this error. If therefore the patient be a confirmed and steady Christian, he is to be admonished not to faint under the hand of mercy. "Every branch that beareth fruit," says Christ, my Father "purgeth it (or pruneth it) that it may bring forth more fruit[1]." Such is the use of affliction. Christ, the Captain of our salvation, the example of godly life, the only example that can be unreservedly followed, was made perfect through sufferings[2]; He suffered for us as well in the character of an example as in that of a propitiation. Without this suffering, his character as an example would have been in this sense imperfect, that it would have wanted the exhibition of the grace of patience, one of the most important in the Christian catalogue. For the same reason the sick person should reflect that, whatever his former obedience and faith, the grace of patience could have had no action in health and prosperity. For this cause he should glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the

[1] John xv. 2. [2] 1 Pet. xi. Heb. xi. 10.

love of God is shed abroad in our hearts by the Holy Ghost which is given unto us[1]. For we have need of patience, that after we have done the will of God, we might receive the promise[2]. And it is better, if the will of God be so, that we suffer for well doing than for evil doing[3]. Since then we know this, that the trial of our faith worketh patience, let patience have her perfect work, that we may be perfect and entire, wanting nothing[4]: that the trial of our faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, whom having not seen, we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory; receiving the end of our faith, even the salvation of our souls[5]. God withdraweth not his eyes from the righteous, and if they be bound in fetters and be holden in cords of affliction, then He sheweth them their work and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve

[1] Rom. v. 3, 4, 5. [2] Heb. x. 36. [3] 1 Pet. iii. 17.
[4] James i. 3, 4. [5] 1 Pet. i. 7, 8, 9.

him, they shall spend their days in prosperity, and their years in pleasure [1].

Further texts to assist conversation on this subject, or to be meditated by the patient. 2 *Sam.* vii. 14, 15. (God concerning Solomon.) "I will be his Father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him." *Ps.* xxxiv. 19. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." *Job* xxiii. 10. "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." *Ps.* lxvi. 10, 11, 12. "Thou, O God, hast proved us; Thou also hast tried us, as silver is tried. Thou broughtest us into the net; Thou laidst affliction upon our loins: Thou hast caused men to ride over our heads; we went through fire and through water: but Thou broughtest us out into a wealthy place."

Next it should be inquired (which will most generally prove the case)—

iii. Whether this sickness be sent to correct and amend in the patient whatsoever doth offend the eyes of his heavenly Father.

[1] Job xxxvi. 7—11.

That this is a common object of sickness cannot be doubted. "Before I was afflicted," says David, "I went astray; but now have I kept thy word." "It is good for me that I have been afflicted; that I might learn thy statutes [1]." Such is the express testimony of human experience; the same may be adduced from the cases of Manasseh and Nebuchadnezzar. The former of these princes wrought much wickedness in the sight of the Lord to provoke him to anger; he did wickedly above all that the Amorites did, and seduced his people to do more evil than did the nations whom the Lord destroyed before the children of Israel; he shed innocent blood very much, till he had filled Jerusalem from one end to another [2]. But when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him; and He was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God [3]. A glorious knowledge! and cheaply purchased by his humiliation and sufferings. Nebuchadnezzar, even after he had acknowledged the supremacy of God,

[1] Psal. cxix. 67. 71. [2] 2 Kings xxi.

[3] 2 Chron. xxxiii. 12, 13.

had refused to allow his exclusive title to adoration. He had persecuted the servants of God, and witnessed a miracle wrought in their behalf. Yet the pride of his heart remained even after his understanding was subdued. He was warned by the Prophet to break off his sins by righteousness, and his iniquities by shewing mercy to the poor; but the warning was vain. The judgment of God came upon him, and then he blessed the Most High, and praised and honoured Him that liveth for ever, all whose works are truth, and his ways judgment[1]. David too was tempted with thoughts of the same kind, as he himself has recorded. "In my prosperity I said, I shall never be moved; Lord, by thy favour thou hast made my mountain to stand strong. Thou didst hide thy face, and I was troubled." Then his boasting was ended and he was brought to a very different frame of mind. "I cried," says he, "unto the Lord; and unto the Lord I made supplication[2]."

And to the testimony of mankind in this particular, are to be added the express declarations of God. The twelfth chapter of the Epistle to the Hebrews, (great part of which is embodied in the Church exhortation,) is quite direct to this point.

[1] Dan. iv. [2] Psal. xxx. 6—8.

God chastises in his parental character; and He knows this chastisement to be necessary where he inflicts it. Neither David, nor Manasseh, nor Nebuchadnezzar, were ignorant of their duty and obligations before their affliction; but none of them set themselves to practise these until after. The same thing is constantly occurring still. Affliction, and affliction alone, brings the Christian, as it were, to himself, and convinces him what he is, and what he has to do. "I will go and return to my place," saith the Lord, "till they acknowledge their offence and seek my face; in their affliction they will seek me early [1]."

Further texts for conversation or meditation.

Job xxxiii. 19—30. "He [man] is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have

[1] Hosea v. 15.

found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." *Jer.* xxxi. 18, 19. "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned: for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

Sickness and pain, therefore, are blessings; because they yield the peaceable fruit of righteousness in them that are exercised thereby[1]; or if they do not, this is not the fault of Him who hath appointed

[1] Heb. xii. 11.

the rod, and who uses it as a corrective, not as a judicial punishment; for when we are judged, we are chastened of the Lord, that we should not be condemned with the world [1].

iv. The sick person is next to be instructed that if he truly repent of his sins and bear his sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, with entire submission to His will, it shall turn to the patient's profit, and help him forward in the right way that leadeth unto everlasting life.

Several duties are here specified. If the sickness should be instrumental in producing them, it will undoubtedly be profitable; inasmuch as they are essential to salvation. Let them be reviewed in order.

1. Repentance. This will be noticed at length presently.

2. Patience. This has been already spoken of in the case of confirmed Christians. But in the case of careless persons or wilful sinners, it is even more to be insisted on, because the calamity has a more judicial aspect. Wherefore doth a living man complain, a man for the punishment of his sins [2]? Surely it is meet to be said unto God, I

[1] 1 Cor. xi. 32. [2] Lam. iii. 39.

have borne chastisement, I will not offend any more; that which I see not, teach Thou me, if I have done iniquity, I will do no more[1]. Therefore I will look unto the Lord: I will wait for the God of my salvation. I will bear the indignation of the Lord because I have sinned against him, until he plead my cause and execute judgment for me[2]. "Take heed," says Elihu to Job, "regard not iniquity; for this hast thou chosen rather than affliction[3]." Take the prophets who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy[4]. Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds[5]. If thou faint in the day of adversity, thy strength is small[6].

[1] Job xxxiv. 31, 32. [2] Mic. vii. 7. 9. [3] Job xxxvi. 21.
[4] James v. 10, 11. [5] Heb. xii. 1—3. [6] Prov. xxiv. 10.

Further texts illustrative of this part of the subject for conversation or meditation.

Lev. xxvi. 40—42. "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant."

Luke xxi. 19. "In your patience possess ye your souls."

James v. 7, 8. "Be patient, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

3. CONFIDENCE IN GOD'S MERCY THROUGH CHRIST. God's mercy, as an attribute, all may acknowledge, but to have any confidence in it as profitably affecting our eternal interests, we must view it as dispensed by and through Christ the one Mediator. Without this mediation, we are the objects of justice, not of mercy. Neither is there

salvation in any other: for there is none other name given under heaven among men, whereby we must be saved[1]. But this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners[2]. And if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved through his life; and not only so, but we also joy in God THROUGH OUR LORD JESUS CHRIST, by whom we have now received the atonement[3]. Such trust have we THROUGH CHRIST to God-ward[4]. The greatest sinner therefore, if he be a penitent and not a presumptuous sinner, may trust in God's mercy: for "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things[5]? The mercy which we have already received as the pledge and earnest of all others, is greater than any which we can beseech. The very purpose of Christ's sufferings and death was to assure to the penitent those blessings of which he is sometimes tempted to despair. But let the patient remember that, if this be distrusting his own state, it is distrusting God's promises also.

[1] Acts iv. 12. [2] 1 Tim. i. 15. Rom. v. 10, 11.
[4] 2 Cor. iii. 4. [5] Rom. viii. 32.

He should rather say with David, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him who is the health of my countenance, and my God[1]." "Though he slay me yet will I trust in Him[2]."

Further texts illustrating the duty of trusting God.

Job v. 8. "I would seek unto God, and untoGod would I commit my cause."

Psal. ii. 12, "Blessed are all they that put their trust in Him."

Psal. xxxvii. throughout.

Prov. iii. 5, 6. "Trust in the Lord with all thine heart, and lean not to thine own understanding: in all thy ways acknowledge Him, and He shall direct thy paths."

Prov. xvi. 3. "Commit thy works unto the Lord, and thy thoughts shall be established."

Ibid. 20. "Whoso trusteth in the Lord, happy is he."

Isa. xxvi. 3. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

Nah. i. 7. "The Lord is good, a strong hold in

[1] See Psal. xlii. and xliii. [2] Job xiii. 15.

the day of trouble; and He knoweth them that trust in Him.

4. HUMBLE THANKFULNESS FOR GOD'S FATHERLY VISITATION. This is a most material part of Christian duty. St. Paul instructs us, "in every thing give thanks[1];" and, therefore, in tribulation it is not enough to bear patiently; we must also bear thankfully. This thankfulness arises from a conviction that God's visitation is "fatherly," and therefore, a blessing in disguise: a most important and necessary conviction, since it is a most certain and a most practical truth. For all things are for our sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal: but the things which are not seen are eternal[2]. Therefore if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf[3].

[1] 1 Thess. v. 18. [2] 2 Cor. iv. 15—18. [3] 1 Pet. iv. 16.

Further texts on thankfulness in trouble:

Acts v. 41. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."

2 Cor. xii. 10, 11. "Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

Psal. l. 14, 15. "Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me."

Phil. iv. 6. "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

5. ENTIRE SUBMISSION TO THE WILL OF GOD. Christian fortitude is not the absurd and unnatural dogma of the Stoicks, that there is no such thing as pain, or that philosophy can destroy sensation: this holiness itself pretends not to do. It could not effect this in Him whom it filled in undiminished perfection, and whose sorrows were as unparalleled as His goodness. But though He felt and even deprecated pain, it was not without the prayer that the will of his Father might prevail: "O my Father,

if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt[1]." The Christian may in like manner pray for deliverance from his troubles, but it must always be with the reservation that the will of God may be done. And we are encouraged to do so by the assurance, that if we ask according to his will, He heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him[2].

Some further texts on this head:

1 *Sam.* iii. 18. "It is the Lord, let him do what seemeth him good."

2 *Sam.* xv. 26. "If He (God) thus say, I have no delight in thee; behold, here am I, let Him do to me as seemeth good unto him."

Job i. 21. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Psal. xxix. 9. "I was dumb, I opened not my mouth, because Thou didst it."

The second part of the Church exhortation, after reciting a part of *Heb.* xii. goes on to state:

v. "There should be no greater comfort to Christian persons than to be made like unto Christ, by

[1] Matt. xxvi. 39. [2] 1 John v. 14, 15.

suffering patiently adversities, troubles, and sicknesses."

When the soul is sympathizing with a suffering body, and the patient is tempted to imagine himself the object of God's unqualified wrath, it must surely "comfort" him under his depression to recollect that much more than this did God put upon His own beloved Son, and, therefore, afflictions are no proper proof of the anger of God. For as the sufferings of Christ abound in us, so our consolation aboundeth also by Christ [1]. And as we are partakers of the sufferings, so we shall be also of the consolation [2]. "Beloved," says St. Peter, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy [3]." "To you it is given," says St. Paul, "in the behalf of Christ, not only to believe on Him, but also to suffer for His sake [4]." We are "heirs of God and joint heirs with Christ, *if so be that we suffer with him*, that we may be glorified together. For I reckon that the sufferings of this present time are

[1] 2 Cor. i. 5.
[2] Ibid. i. 7.
[3] 1 Pet. iv. 12, 13.
[4] Phil. i. 29.

not worthy to be compared with the glory which shall be revealed in us[1]." "It is a faithful saying, for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him[2]." But care must be taken that the patient understand these noble consolations as pertaining only to the real Christian; because *he* alone *suffers with* Christ; (ΣΥΜπάσχομεν, *Rom.* viii. 17.) and if we deny him, He also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself[3]. *And* he has said, "except ye repent, ye shall all perish[4]." "He that believeth not shall be damned[5]."

vi. The exhortation then proceeds to require the patient to remember his baptismal vow[6], and examine himself thereon. Religion, then taken upon the Christian, consists of sound belief, and sound practice, duty to God and man. And first the patient is examined in his belief. As the case will bear, the following interrogatories and exhortations may be used.

You believe in God the Father Almighty, Maker of heaven and earth. Are you convinced then,

[1] Rom. viii. 17, 18. [2] 2 Tim. ii. 11, 12. [3] Ibid. seqq.
[4] Luke xiii. 3. 5. [5] Mark xvi. 16.
[6] The baptismal vow will be further considered under the preparation for baptism and confirmation.

1. That his visitation is FATHERLY? that it is in mercy He afflicts you? that He dealeth with you as with a son?

2. That, being ALMIGHTY, He can heal and restore, and his blessing is necessary on the means of health?

3. Are you prepared, since you suffer according to the will of God, to commit the keeping of your soul to Him in *well doing*, as unto a faithful CREATOR[1]?

You believe in Jesus Christ his only Son our Lord. His names imply Saviour, Prophet, Priest, and King. Do you then receive Him for,

1. YOUR SAVIOUR, renouncing all merit and claim of your own, and depending on His sole power? Do you "know and feel that there is none other name under heaven given to man, in whom and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ[2]?"

2. A PROPHET: "a teacher come from God[3]:" and, therefore, to be listened to with supreme reverence, and to be obeyed in all things?

[1] 1 Pet iv. 19. [2] Visitation Service. [3] John iii 2.

3. YOUR "GREAT HIGH PRIEST[1]:" who hath put away sin by the sacrifice of Himself[2]; who is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them[3]? Do you hope for salvation not only through his will, or his power, or his example, but through his *blood*?

4. YOUR KING: will you allow Him to reign over you? to set up his kingdom within you? will you cast down imaginations, and every high *thing* that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ[4]?

5. THE SON OF GOD, emphatically: and, therefore, God, and equal with God[5]?

6. YOUR LORD, who bought *you*, and was sacrificed for *your particular* sins[6]? But if you call Him Lord, you must do the things which He requires; for not every one that saith unto Him, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of his Heavenly Father[7].

You believe that as Christ was conceived by the

[1] Heb. iv. 14. [2] Ibid. ix. 26. [3] Ibid. vii. 25.
[4] See Luke xix. 1. xvii. 21. 2 Cor. x. 5.
[5] See John v. 18. x. 38. [6] See 2 Pet. ii. 1.
[7] Luke vi. 46. Matt. vii. 21.

Holy Ghost, so He was born of the Virgin Mary. He was therefore PERFECT MAN as well as PERFECT GOD. We have not then an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Are you ready, therefore, to come boldly (*μετὰ παῤῥησίας, animo fiduciâ pleno,* as Schleusner translates it, not *presumptuously* or *audaciously,* but *in fullest trust and confidence in the perfection of the sacrifice and the fidelity of Him who promised)* unto the throne of grace, that you may obtain mercy, and find grace to help in time of need [1]?

You believe that Christ suffered.

1. Do you believe that He SUFFERED for you, the just for the unjust, to bring you unto God [2]?

2. Do you feel that your SUFFERINGS are far less than His?

3. Do you feel that your sins have deserved your SUFFERINGS?

4. Are you a partaker of Christ's SUFFERINGS?

5. Can you rest in the assurance that your present SUFFERINGS are not worthy to be compared with the glory which shall be revealed [3]?

[1] Heb. iv. 15, 16. [2] 1 Pet. iii. 18. [3] Rom. viii. 18.

You believe that Christ was crucified.

1. Do you know this, that our old man is CRUCIFIED with Him, that the body of sin might be destroyed, that henceforth we should not serve sin? Are you CRUCIFIED with Christ[1]?

2. Are you determined to know nothing save Jesus Christ, and Him CRUCIFIED[2]? *i. e.* do you count all things but loss for the excellency of *the* knowledge of Christ Jesus your Lord[3]?

3. Are your ready to take up your CROSS, and follow Christ[4]?

4. "They that are Christ's have CRUCIFIED the flesh, with the affections and lusts[5]." Are you Christ's?

5. Do you glory in the cross of Christ, whereby the world is CRUCIFIED to you and you to the world[6]?

6. Remember that every time you fall back into sin, you CRUCIFY to yourself the Son of God afresh[7].

You believe that Christ died.

Are you also DEAD indeed unto sin, but alive unto God through Jesus Christ our Lord[8]?

[1] Rom. vi. 6. Gal. ii. 20. [2] 1 Cor. ii. 2. [3] Phil. iii. 8.
[4] Mark viii. 34. and corresponding parts of the other Evangelists.
[5] Gal. v. 24. [6] Ibid. vi. 14. [7] Heb. vi. 6. [8] Rom. vi. 11.

You believe that Christ was buried.

"Therefore we are BURIED with Him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life[1]."

Do you believe this, and will you, by the grace of God, act accordingly?

You believe that Christ descended into hell.

This expression does not imply that Christ went into any place of torment, for He says to the thief upon the cross, "To day shalt thou be with me *in Paradise*[2];" but only that he remained in the state in which the disembodied spirits of the justified shall be until the resurrection.

Are you ready to tread the way whither Christ has gone before?

You believe that Christ rose again from the dead; that He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

"Awake, thou that sleepest, and ARISE from the dead! and Christ shall give thee light[3]."

Are you RISEN with Christ? do you seek those things which are ABOVE, where CHRIST SITTETH AT THE RIGHT HAND OF GOD? do you set your affec-

[1] Rom. vi. 4. [2] Luke xxiii. 43.

[3] Eph. v. 14.

tions on things ABOVE, not on things on the earth[1]?

You believe that Christ shall come again to judge the quick and the dead.

Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening to THE COMING OF THE DAY OF GOD, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace without spot, and blameless[2].

You believe in the Holy Ghost.

1. Do you believe that you can do nothing without His renewing power? not even pray as you ought[3]?

2. Do you therefore make his assistance your first prayer?

3. Are you assured that this prayer will never be refused[4]?

4. "As many as are led by the SPIRIT OF GOD,

[1] Col. iii. 1, 2.
[2] 2 Pet. iii. 11, 12. 14.
[3] Rom. viii. 26.
[4] Luke xi. 13.

they are the sons of God[1]." Are you so led? the Spirit leads; do you follow, or are you resolved to follow? The manifestation of the SPIRIT is given to every man to profit withal[2], not to be useless, not to be compulsory. "For if ye live after the flesh, ye shall die; but if ye, THROUGH THE SPIRIT, do mortify the deeds of the body, ye shall live[3]."

5. Quench not the SPIRIT. Grieve not the HOLY SPIRIT OF GOD, whereby ye are sealed unto the day of redemption[4].

6. "Whosoever speaketh against the HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come[5]." Whatever may be the full meaning of these dreadful words, they cannot apply to any but such as are abandoned by God to their own wickedness; and such are too hardened to have any compunction. Wherever there is an afflicting sense of sin, there is no impossibility of pardon. But, as all holy suggestions are from the Holy Spirit, wherever we slight and oppose these, we grieve Him, and tempt Him to forsake us; for "He will not always strive with man[6];" and on those who receive not the knowledge of the

[1] Rom. viii. 14.
[2] 1 Cor. xii. 7.
[3] Rom. viii. 13.
[4] 1 Thess. v. 19. Eph. iv. 30.
[5] Matt. xii. 32.
[6] Gen. vi. 3.

truth, that they may be saved, God shall send strong delusion, that they should believe a *lie*; that they all might be damned who believed not the truth, but had pleasure in unrighteousness [1].

You believe in the Holy Catholick Church, the Communion of Saints.

The Church is the body of Christ, and Christians are members in particular [2]. Unless therefore we belong to the Church of Christ, we are separate from Him; and without Him (χωρὶς, "*severed from*," marginal rendering,) we can do nothing [3]. If a man abide not in Him, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned [4].

But though communion with the visible Church is necessary, yet a man may be "*in Christ*," may openly communicate with his Church, and yet fail of salvation. For our Lord speaks of branches *in Him* which bear no fruit [5].

Have you borne fruit? are you a fruitful or an unprofitable Christian? Are you desirous of proving fruitful?

The CHURCH presented to God must be glorious,

[1] 2 Thess. ii. 10—12. [2] 1 Cor. xii. 27.
[3] John xv. 5. [4] Ibid. 6. [5] Ibid. 2.

HOLY and without blemish, spot, or wrinkle, or any such thing[1].

Are you, by the grace of God, rendered a member of this pure church by a *lively* and *operative faith* in the Saviour's blood? Do you purify yourself even as He is pure[2]?

If we say that we have FELLOWSHIP with God, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have FELLOWSHIP one with another, and the blood of Jesus Christ his Son cleanseth us from all sin[3].

This is the true, available communion of saints. This you believe.

Do you live accordingly? Is this your description? Are you desirous that it should be?

You believe the remission of sins.

1. Does this belief work in you the fear of God? Such was the argument of the Psalmist, "There is FORGIVENESS with Thee, that Thou mayest be feared[4]."

2. Does this belief excite you to the love of God? To whom little is FORGIVEN, the same

[1] Eph. v. 27.
[2] 1 John iii. 3.
[3] Ibid. i. 6, 7.
[4] Psal. cxxx. 4.

loveth little[1]. Do you feel that little has been forgiven to you?

3. Does this belief lead you to repentance? for repentance is necessary to make forgiveness effective[2].

4. Does it lead you to forgiveness? "FORGIVE, and ye shall be FORGIVEN[3]."

5. Does it lead you to confession? If we confess our sins, God is faithful and just to FORGIVE us our sins, and to cleanse us from all unrighteousness[4]."

6. Does it lead you to faith? Whosoever believeth in Christ shall receive REMISSION OF SINS[5].

You believe the resurrection of the flesh and everlasting life after death.

"The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever[6]." With which are you resolved to have your portion?

Jesus said, "I am the RESURRECTION, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

Believest thou this[1]?

[1] Luke vii. 47. [2] Ibid. xxiv. 47. [3] Ibid. vi. 37.
[4] 1 John i. 9. [5] Acts x. 43. [6] 1 John ii. 17.

To the Christian, death, for its own sake, has no terrors: for we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, ETERNAL in the heavens. But who among us shall dwell with the devouring fire? who among us shall dwell with EVERLASTING burnings? Wherefore, we receiving a kingdom WHICH CANNOT BE MOVED, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire [1].

The belief of the patient being ascertained, his practice is secondly considered. And under this head, the minister is to examine,

Whether he repent him truly of his sins.

The necessity and great benefits of repentance will he hereafter noticed. The minister's concern in this place is only to discover whether the patient's repentance is genuine.

St. Paul has given us a very good criterion on this subject, in his account of the repentance of the Corinthians. "Behold this self-same thing, that ye sorrowed after a godly sort; what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehe-

[1] 2 Cor. v. 1. Isa. xxxiii. 14. Heb. xii. 28, 29.

ment desire, yea, what zeal, yea, what revenge [1]."
Let these be urged to the patient in their order.

SORROW. This is the source of all the other sentiments above described. A *godly* sorrow, not a remorse, a sorrow of this world, a sorrow connected with this world, grief at leaving a world to which our whole hearts are devoted, and going to a God whom we have dishonoured, but grief arising from a pious love to God, and a sense of the vast wickedness and ingratitude of disobedience to Him.

Does not the goodness of God lead you to repentance? Have you not provoked Him every day by your sins [2]?

Are you sensible that it is of the Lord's mercies that you are not consumed, because his compassions fail not [3]?

Are you not wounded to reflect that your sins have crucified Christ afresh [4]?

Is there no bitterness in the truth, that you have

[1] 2 Cor. vii. 11. It has been argued that the qualities specified in this passage, are not so much the general characteristicks of repentance, as the particular sensations of the Corinthians on a particular occasion. But surely, if "godly sorrow" wrought these effects in them, it may fairly be presumed that the same cause will produce the same effect in others. The difference of the subject cannot be material, since its essential quality, SIN, remains the same in every instance.

[2] Rom. ii. 4. [3] Lam. iii. 22. [4] Heb. vi. 6.

grieved the Holy Spirit of God whereby you have been sealed[1]?

Has this sorrow wrought in you

2. CAREFULNESS? (σπουδή, diligence, seriousness, earnestness.)

Are you, or is it your wish to be giving all DILIGENCE (σπουδή) to add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity? Are you willing to give all DILIGENCE (σπουδάσατε) to make your calling and election sure[2]? Are you STRIVING to enter in at the strait gate of salvation[3]? Are you forgetting those things which are behind, and reaching forth unto those things which are before, and pressing toward the mark for the prize of your high calling in Christ Jesus[4]?

Has penitent sorrow wrought in you

3. CLEARING OF YOURSELF? (ἀπολογία, the defence of an arraigned criminal.)

Have you considered yourself a criminal at the bar of God's justice, incapable of pleading any thing in your defence?

[1] Eph. iv. 30.
[2] 2 Pet. i. 5, 6. 10.
[3] Luke xiii. 24.
[4] Phil. iii. 13, 14.

Have you not felt that, unless you could clear yourself, you must be found guilty and condemned?

Have you then solemnly pleaded the Saviour's blood as your only reconciliation and justification?

4. Has repentance wrought in you INDIGNATION, holy anger against sin? (ἀγανάκτησις.)

A heart not wholly hardened hates sin when it appears in others; but the true penitent hates sin in himself, and hates himself because of it. "I ABHOR myself," says Job, "and repent in dust and ashes[1]." It was to be the sign of Israel's repentance that they should lothe themselves in their own sight for all the evils which they had committed[2]. Is this your feeling? Is your sin thus hateful? Is it hated for itself, as offensive to God, and the cause of the Saviour's sufferings? Do you hate even the garment spotted by the flesh[3], even the thoughts and remembrances of sin?

5. Has repentance produced in you FEAR, the fear of offending God, the fear of relapsing into sin?

He who has walked by night on the brink of some frightful precipice, has perhaps entertained but little fear; but when morning has discovered to him his situation, he has been horror-struck at

[1] Job xlii. 6. [2] Ezek. xx. 43. et passim. [3] Jude, 23.

the danger he has escaped, and dreaded nothing so much as incurring it again. It is thus in spiritual matters. While in sin, we are in darkness; we have no apprehension of our danger, and therefore no fear. But when the light of the Gospel discovers our situation, fear is a natural result; the fear of Him who is able to destroy both body and soul in hell [1]. And we dread a relapse above all things; for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they should fall away, to renew them again to repentance [2]. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the heavenly commandment delivered unto them [3].

6. Has your repentance produced, not only a godly fear, but a VEHEMENT DESIRE of the blessings which the Gospel offers to your acceptance? Can

[1] Matt. x. 28. [2] Heb. vi. 4—6. [3] 2 Pet. ii. 20.

you enter into the feelings of the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I DESIRE beside Thee." "As the hart panteth after the water-brooks, so PANTETH my soul after Thee, O God. My soul THIRSTETH for God, for the living God; when shall I come and appear before God?" "My soul breaketh for the LONGING that it hath unto thy judgments at all times[1]?" Do you HUNGER AND THIRST after righteousness[2]?

7. Has your repentance brought forth ZEAL, a jealous love of the honour of God, and sanctity of his law? Can you say with Elijah, "I am VERY JEALOUS for the Lord God of Hosts[3]?"

Have you a zeal of God according to knowledge[4]? not seeking his glory by means which dishonour Him, or injure his creatures, but by the hatred and discountenance of sin both in yourself and others: and by a warm affection to his cause and his institutions, which would induce you cheerfully to part with whatever He should require for his sake and the Gospel's?

8. The last mark of repentance specified by the Apostle is REVENGE (ἐκδίκησις, redress). Commen-

[1] Psal. lxxiii. 25. xlii. 1, 2. cxix. 20.
[2] Matt. v. 6.
[3] v. 10 and 14.
[4] Rom. x. 2.

tators generally understand this of justice done upon the incestuous Corinthian. This may be true, but the principle which suggested that act is an ingredient of all true repentance; a desire to REDRESS, so far as is possible, past injuries; "having in a readiness to revenge (ἐκδικῆσαι, *redress*,) all disobedience[1];" and where this is impossible, to guard against recurrence of evil. The principle is so beautifully developed in a prayer of Bishop Wilson,—a prayer useful for all, but eminently so for those under the present course of religious exercise,—that no apology will be requisite for its insertion.

"Blessed Jesus, who pleasedst not Thyself, but tookest upon Thee the form of a servant, give me resolution to deny my inclinations for the good things of this world, even while I may command them; to subdue my corrupt affections, and take REVENGE upon myself, for my intemperance, by mortification; for misspending my time, by retirement; for the errors of my tongue, by silence; and for all the sins of my life, by a deep humiliation, patiently submitting to all the troubles with which Thou shalt think fit to exercise or punish me; so that, being effectually weaned from this world, and

[1] 2 Cor. x. 6.

weary of its corruptions, I may long to repose myself in the grave, in hopes of a better life, through thy mercy and merits, O Lord Jesus Christ. *Amen.*"

The patient therefore may be asked,

Has your repentance led you to take REVENGE upon yourself,

1. For your intemperance, by mortification?

2. For misspending your time, by retirement, and by useful and diligent economy of it?

3. For the errors of your tongue, by silence, and by profitable conversation?

4. For all the sins of your life, by a deep humiliation, patiently submitting to all the troubles with which it shall please God to exercise or punish you?

5. Does the time past of your life suffice you to have wrought the will of the Gentiles, that you should no longer live the rest of your time in the flesh to the lusts of men, but to the will of God [1]?

6. Are you determined to walk in wisdom, redeeming the time [2]?

The minister is next directed to examine whether the patient is in charity with all the world.

Having put the question, "Are you in perfect

[1] 1 Pet. iv. 2, 3. [2] Eph. v. 15, 16, and Col. iv. 5.

charity with all the world?" if the answer received be not satisfactory, it will be obviously very necessary for the minister to enter on this branch of duty; but even if the reply be affirmative, the rubrick does not exonerate the minister from insisting on this part of Christian preparation; because it is highly necessary that the grounds and importance of it be fully understood. As, in the case of repentance, so here in this grace of charity, St. Paul has given us the best grounds of information. "Charity," says he, "suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things [1]."

Here then the patient may be asked,

1. Are you KIND AND FORBEARING under injurious treatment?

Have you walked worthy of the vocation wherewith you are called, with all lowliness and meekness, with longsuffering, FORBEARING IN LOVE [2]? FORBEARING, and forgiving, when you have had a

[1] 1 Cor. xiii. 4—7. [2] Eph. iv. 1, 2.

quarrel, even as Christ also forgave you [1]? Have you LOVED your enemies? have you blessed them that curse you, done good to them that hate you, and prayed for them who despitefully use you and persecute you [2]?

2. Do you ENVY any fellow creature in the slightest degree?

Do you think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to ENVY [3]? Have you resisted that spirit? ENVY is the rottenness of the bones [4]. Remember that where ENVYING and strife is, there is confusion and every evil work [5]; even the wickedest that ever was perpetrated; for our Lord was crucified through ENVY [6]. See that you crucify Him not afresh by this sin.

3. Are you resolved not to ACT RASHLY, HASTILY, or PASSIONATELY, lest by so doing you commit injury? Have you so acted?

(I here give Schleusner's interpretation of the verb περπερεύομαι, whose reasons, which appear to me satisfactory, may be found in his Lexicon. In our translation there is a tautology, which is hereby avoided.)

[1] Col. iii. 13. [2] Matt. v. 44. [3] James iv. 5.
30. [4] Ibid. iii. 16. [6] Matt. xxvii. 18.

He that is HASTY of spirit exalteth folly [1]. Be not RASH with thy mouth, and let not thine heart be HASTY to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few [2]. Moses was provoked to speak UNADVISEDLY with his lips, and he was excluded from the land of promise, nor could his repeated prayers obtain a reverse of the sentence [3]. Seest thou a man that is hasty in his words? There is more hope of a fool than of him [4].

4. Are you, or have you been, instead of feeling your degradation as a sinner, ELATED with your SUPERIORITY over some others?

Let nothing be done through strife or VAIN GLORY; but in lowliness of mind let each esteem other better than themselves [5]. Such is the Scripture command: have you fulfilled it?

5. Have you, in all dealings with your neighbours, preserved HONESTY and PROPRIETY of conduct?

You are enjoined to provide things honest, to have fair motives and intentions (*προνοούμενοι καλὰ*) in the sight of all men [6]: and that no man go beyond and defraud his brother in any matter,

[1] Prov. xiv. 29. [2] Eccles. v. 2. [3] Psal. cvi. 3. Numb. xx, &c.
[4] Prov. xxix. 20. [5] Phil. ii. 3. [6] Rom. xii. 17.

because that the Lord is the avenger of all such [1]. Have you obeyed the injunction? Are you liable, on this head, to the dreadful vengeance of God?

6. Has your object been, not YOUR OWN aggrandizement or interest, but the glory of God, and the welfare of those committed to your charge, and of mankind in general?

Even Christ himself sought not HIS OWN glory [2], much less should Christians. Jesus being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation [3]. Is this mind also in you which was in him? Look not every man on HIS OWN things, but every man also on the things of others [4]. That is, consult not your own interests only, but those of others. Have you done this to the utmost of your power, in spiritual and temporal matters?

7. Have you been easily irritated, and readily yielded to ANGER?

Be slow to WRATH; for the WRATH of man worketh not the righteousness of God [5]. Be not hasty in the spirit to be ANGRY; for ANGER resteth in the bosom of fools [6]. The discretion of a man deferreth his ANGER; and it is his glory to

[1] 1 Thess. iv. 6. [2] John viii. 50. [3] Phil. ii. 5—7.
[4] Ibid. 4. [5] James i. 19, 20. [6] Eccl. vii. 9.

pass over a transgression [1]. He that is slow to ANGER, is better than the mighty; and he that ruleth his spirit, than he that taketh a city [2]. But he that hath no rule over his own spirit, is like a city broken down and without walls [3]. Do you feel the force of these Scriptures? Do they console or accuse you?

8. Have you meditated REVENGE, or kept an account of injuries with intention to repay them? (οὐ ΛΟΓΙΖΕΤΑΙ τὸ κακόν.)

Christ also suffered for us, leaving us an example, that ye should follow his steps, who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously [4]. Have you followed His steps? AVENGE not yourselves; but rather give place unto wrath [5]. Have you faithfully fulfilled this positive Scripture?

9. Have you drawn UNCHARITABLE pleasure from idly or MALICIOUSLY commenting on the conduct of others?

He that uttereth SLANDER is a fool [6]. What a severe reproof against the slanderer, even from God himself! But God has declared, that none

[1] Prov. xix. 11. [2] Ibid. xiii. 32. [3] Ibid. xxv. 28.
[4] 1 Pet. xi. 21, 23. [5] Rom. xii. 19. [6] Prov. x. 18.

shall rest in his tabernacle who BACKBITETH, or taketh up a REPROACH against his neighbour [1]. See, my dear *brother*, that you rest not in this folly, sin, and condemnation!

10. Have you always rejoiced to discover a neighbour's character vindicated from imputation, or to find him converted and reformed?

This was the feeling of St. Paul [2], and of the beloved Apostle John. "I REJOICED greatly that I found of thy children walking in TRUTH [3]." In like manner, there is JOY in the presence of the angels of God over one sinner that REPENTETH [4]. Is this holy, heavenly charity yours?

11. Have you carefully CONCEALED (πάντα ΣΤΕΓΕΙ) from publick knowledge, all facts injurious to a neighbour? Have you never betrayed his faults, except when you can conscientiously say, that duty to your God and to your neighbours imperatively required it? Have you never, idly or maliciously, propagated evil reports?

If yours is a true charity, it must COVER the multitude of sins [5]; for he that COVERETH a transgression seeketh love; but he that repeateth a matter separateth very friends [6].

[1] Psal. xv. 1—3. [2] Rom. i. 8 et passim. [3] 2 John 4.
[4] Luke xv. 10. [5] 1 Pet. iv. 8. [6] Prov. xvii. 9.

12. Have you always willingly and cheerfully BELIEVED the best concerning all men? Have you readily accepted their defence, and given them credit for truth? and where you could not come to a favourable conclusion, or where a matter has been doubtful,

13. Have you HOPED the best?

14. Have you been ready, in the service of your brethren, to ENDURE whatever God might lay upon you?

I ENDURE all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory [1]. Did St. Paul do more than his duty? If so, have you done yours? Would you resign pleasures, forego gratifications, encounter dangers, for the good of your brethren, that they may be saved?

Remember that this grace of charity is of the first consequence: miracles, faith, munificence, martyrdom itself, are nothing without it [2].

The minister is next directed to exhort the patient to forgive, from the bottom of his heart, all persons that have offended him; and if he has offended any other, to ask them forgiveness; and where he has done injury or wrong to any man,

[1] 2 Tim. ii. 10. [2] 1 Cor. xiii. 2, 3.

that he make amends to the uttermost of his power. The following may serve as heads of

An Exhortation to Forgiveness.

Beloved *brother* in Christ! It has pleased God to send on you this affliction in his mercy and goodness, to humble you, and to prove you; to know what is in your heart, whether you will keep his commandments or no, and to do you good at your latter end [1]; to shew you your work and the transgressions that you have exceeded; to open your ear to discipline, and turn you from iniquity [2]. You now feel the necessity of being forgiven; and it has pleased God, by awakening you to this necessity, to prepare you for understanding and exercising one of the conditions of it: that is to say, the forgiveness of those who have offended you. Remember on what condition it is that you pray for forgiveness daily. "Forgive us our trespasses, as we forgive them that trespass against us." If you are in a state of enmity towards one human creature, every time you utter this prayer, you are beseeching a curse instead of a blessing. "For with the same measure that ye mete withal, it shall be measured to you again [3]:" and "he shall

[1] Deut. viii. 2. 16. [2] Job xxxvi. 9, 10. [3] Luke vi. 38.

have judgment without mercy that shewed no mercy [1]." "When ye stand praying," says our Lord, "forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses; but if ye do not forgive, neither will your Father, which is in heaven, forgive your trespasses [2]." These are awful and positive words, which the salvation of your soul requires you to weigh and consider.

Moreover, we read that Peter came to Jesus, and asked this question, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" and Jesus replied, "I say not unto thee, until seven times; but, until seventy times seven [3]." Whereby although Christ meant to imply, that forgiveness was ALWAYS a duty; yet I would ask you, has any person sinned against you seventy times seven times? This you cannot say; and therefore you stand bound by your Lord's command to forgive. Our Lord has left us for our instruction the following parable, which we must seriously reflect on and improve. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which

[1] James ii. 13. [2] Mark xi. 25, 26. [3] Matt. xviii. 21, 22.

owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my

heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses [1]." You perceive, no doubt, the wickedness and unthankfulness of the servant; but if you are unforgiving, you are more unthankful than he. For greater love hath no man than this, that a man lay down his life for his friends [2]. Yet this greatest act of love Christ did for us, when we were not friends, but enemies. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us [3]. Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins [4]. Surely such love as this deserves abundantly all that it can claim at our hands: surely, "beloved, if God so loved us, we ought also to love one another;" and if a man say, I love God, and hateth his brother, he is a liar [5].

But consider, dear *brother*, the conclusion of the parable. The ungrateful servant was delivered to the tormentors, till he should pay all that was due to him. And our Lord declares that his heavenly

[1] Matt. xviii. 23, seqq. [2] John xv. 13. [3] Rom. v. 7, 8.
[4] 1 John iv 10. [5] Ibid. 11 and 20.

Father shall do the same to you, if you from your heart forgive not your brethren their trespasses. Alas! if God should deliver you to tormentors, till you can pay all you owe! When you have done all those things which are commanded you, you are still an unprofitable servant[1], but this, you know, you never have done. If God will not remit the debt, you can never pay it; and you must spend eternity in that outer darkness, where shall be weeping and gnashing of teeth[2]. And if you incur all this to gratify a peevish resentment, you will be fit company for those impure spirits with whom you must then associate.

Remember too, that this forgiveness must proceed from the heart. So our Lord himself declares in the text just noticed. A mere declaration of forgiveness, without a hearty assent to it, is worse than none; it is hypocrisy. Neither must your forgiveness be simply the effect of apprehended danger, to change into bitterness and malice if it should please God to restore you to health; it must be a full, free, and entire pardon, heartily and cheerfully bestowed for the sake of Him, who by right and by purchase is entitled to all He seeks at your hands.

[1] Luke xvii. 10. [2] Matt. xxv. 30.

Moreover, it is your duty to consider well whether you have injured any by word or deed; if so, you cannot safely present your prayers before God, until you have humbly besought forgiveness of that person, or expressed your readiness so to do; and until you have determined by the earliest opportunity, to make amends to the uttermost of your power. For although it is the duty of those whom you have injured to forgive you; and their want of forgiveness will be more injurious to themselves than to you; yet this does not exempt you from the obligation of seeking forgiveness at their hands. This our Lord instructs us, when He says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift[1]." It was thus too that Zacchæus testified his repentance and sincerity, which brought salvation to his house: "behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold[2]."

(If these considerations prove not sufficient, the following texts may be noticed.

[1] Matt. v. 23, 24. [2] Luke xix. 8.

Matt. v. 44. "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you."

Rom. xii. 19—21. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.")

If you are at all impressed (as God grant you may be) by these considerations, let me entreat you heartily to repeat after me this

Declaration of Forgiveness[1].

I do most humbly desire all and every one whom I have offended, that they would forgive me: and I do freely and heartily forgive all the world, whereinsoever any hath offended me, or done me any manner of injury whatsoever, even as I desire to be forgiven of God, and to be absolved from my sins, for the merits of my blessed Redeemer.

Scriptures in which the graces of charity and forgiveness are peculiarly enforced; which may be

[1] Very slightly altered from Bishop Cosins.

read, with suitable explanations, or left for private meditation, according as the case shall appear to require. *Matt.* v.; xviii. *Luke* vi.; ix. 51—56.; x. 25—37. *John* viii. 1—11.; xv. *Rom.* ii.; xii.; xiii.; xiv.; xv. 1 *Cor.* xiii. 2 *Cor.* ix. *Gal.* vi. *Eph.* iv. *Phil.* ii. *Col.* iii. 1 *John* iii.; iv.

The minister is then to admonish the patient to make his will, and to declare his debts, what he oweth, and what is owing unto him, and also, if he be of ability, to be liberal to the poor. Which may be done as follows:

Being now in peace with all men, and, as I hope, with God, you must now for a moment return to the concerns of this world. It has, perhaps, few attractions for you now, and this is right as well as natural. But the concerns of the next world depend on those of this; and, therefore, he who is most anxious that his account should be there passed with profit, will provide for this result while here. Your property is one of the means which God has entrusted to you for his glory, and for which He will call you to account. See then that it is so bestowed that you may stand clear of all unjust partiality or unkindness. Set your house in order[1]. Leave nothing to be done after your de-

[1] 2 Kings xx. 1.

parture which might have been done by yourself before.

Especially take means for the payment of your debts. Owe no man any thing, but to love one another[1]. Let your conduct in the first place be strictly just, a pure offering to a God of justice. And let your heirs and executors be informed of what is owing to yourself, that no injury be sustained by your means.

Let your sickness be sanctified with *active* charity. Break off your sins by righteousness, and your iniquities by shewing mercy to the poor[2]. If a brother or sister be naked, and destitute of daily food, and you say unto them depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit[3]? Such is not the charity which Christ requires. It is true your own creditors and family have the first claims, and if the latter are poor, they must receive all that remain from the former; but when God has blessed you with a superfluity, it is your duty to give a portion of it to those that want it. For blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will preserve him, and

[1] Rom. xiii. 8. [2] Dan. iv. 27. [3] James ii. 15, 16.

eep him alive; and he shall be blessed upon the arth; and Thou wilt not deliver him into the will f his enemies; the Lord will strengthen him upon he bed of languishing; Thou wilt make all his bed n his sickness [1].

Here the sick person is to be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter.

An Exhortation to Special Confession.

You have now, dear *brother*, reviewed your life and conduct by the light of the Gospel of Christ; and, through the grace of God, you have resolved that wherein you have been deficient, you may henceforward be diligent and upright. It remains only for me to state, that, if your conscience be troubled with any weighty matter, it will be for your benefit to entrust the same with me. Not that there is any positive obligation to do so; but as the physician who knows not the state or symptoms of his patient, is unable to prescribe for him; so the minister, who is the spiritual physician, can only give general advice, unless he knows the particular circumstances of the soul. To confess your faults one to another is indeed your duty [2]; and no

[1] Psal. xli. 1, 2, 3. [2] James v. 16.

human ear (except that of the persons against whom they were committed) can be so fit for this communication, as that of the minister whose duty it is to advise you thereupon. Let me, therefore, again solemnly entreat you, if any such peculiar sin should exist, to confess it.

If the penitent "humbly and heartily desire it," the minister is directed to absolve him. Some think the absolution in the visitation office too unconditional. There is no compulsion to employ it, because the minister is only enjoined to absolve "*after this sort.*" For those who prefer another form, the following is given from Bishop Jeremy Taylor.

"Our Lord Jesus Christ, who hath given commission to his Church, in his name to pronounce pardon to all that are truly penitent, He of his mercy pardon and forgive thee all thy sins, deliver thee from all evils past, present, and future, preserve thee in the faith and fear of his holy name to thy life's end, and bring thee to his everlasting kingdom, to live with Him for ever and ever. *Amen.*

The following portions of Scripture may be advantageously read to, or by, the sick; with suitable observations and explanations by the minister.

The Book of Job. *Eccles.* xi.; xii. *Isa.* xxvi.;

xxxv.; xxxviii.; xlii.; xliii; liii. *The Book of Lamentations.* *Hosea* vi. *Micah* vii. *Mal.* iv. *Matt.* xxv.; xxvi.; xxvii.; xxviii[1]. *John* xiv.; xv.; xvi. *Rom.* v.; viii. 1 *Cor.* xv. 2 *Cor.* i.; iv.; v.; vi.; xii. *Phil.* iii. 1 *Thess.* iii.; iv.; v. 2 *Thess.* i. *Heb.* xi.; xii.; xiii. *James* i.; iv.; v. 1 *Peter*, the whole Epistle. 2 *Peter* iii. *Rev.* ii.; iii.; xxi.; xxiii.

These Scriptures apply generally to the sick. Scriptures treating of particular graces, duties, &c. will be found under their respective heads, especially in the Second Part.

Books for the spiritual advantage of the sick. Of these perhaps none is so perfectly excellent as Sir James Stonhouse's "Friendly Advice to a Patient;" the brevity of which adapts it to the sick room, while it is so comprehensive and impressive as to require little addition. A larger work by the same author is, "Every Man's Assistant and the Sick Man's Friend." Jeremy Taylor's Holy Dying

[1] These three last chapters of St. Matthew narrate the history of our Lord's sufferings, and as it is peculiarly incumbent on the sick to consider Him that endured such contradiction of sinners against Himself, lest they be weary and faint in their minds, the parallel chapters in the other Evangelists may be added. Mark xiv.—xvi. Luke xxii.—xxiv. John xviii.—xxi.

is a work of great piety and practical value, but it is less accommodated to persons of slender education. Archbishop Secker's "Duties of the Sick," and Dean Stanhope's "Meditations and Prayers for Sick Persons," will also be found highly useful and valuable. Paley's "Clergyman's Companion" has assembled some very applicable and judicious prayers. Kettlewell's "Trial and Judgment of the Soul," and the "Companion for the Sick Room," are most excellent.

"Is any afflicted? let him pray[1]." The Psalms are to all a valuable treasury of devotion; but to the sick most especially, on account of their ejaculatory character, which admits of their being used in the intervals of pain, or when the body is too feeble to sustain the fatigue of a more connected prayer. The Psalms most applicable to the devotions of the sick are the following: vi.; xiii.; xxiii.; xxxi.; xxxii.; xxxviii.; xxxix.; xli.; lv.; lvii.; lxxi.; lxxvii.; lxxxviii.; xc.; cii.; cxxx.; cxlii.; cxliii.

Collects and Prayers of the Church applicable to persons in sickness and affliction, which may be adapted by changing the number:—Collect for third Sunday after Epiphany; Septuagesima Sunday;

[1] James v. 13.

fourth Sunday in Lent; eighth after Trinity; two last Collects in the Litany before the Prayer of St. Chrysostom; Prayer in the time of Common Sickness; Prayers in the Services for the Visitation and Communion of the Sick; the part of the Burial Service commencing "Man that is born of a woman."

After the Visitation Service has been once used, it will not be an unprofitable mode of pastoral attendance on the sick, to use one of the above Psalms, or a selection from them, with the ordinary doxology, or one of the Collects, &c. as part of the scheme of pastoral instruction noticed page 43.

EJACULATIONS FOR THE USE OF THE SICK, WHICH MAY BE COMBINED INTO PRAYERS.

I.

Submission and Supplication[1].

In the day of my trouble I will call upon Thee, for Thou wilt answer me.

O God, in wrath remember mercy! do not con-

[1] Psal. lxxxvi. 7. Hab. iii. 2. Job. x. 2.; xxxiv. 32. Micah vii. 9. Job ii. 10. Ezra ix. 13. Neh. ix. 32, 33. Job x. 15. 1 Sam. iii. 18. Matt. xxvi. 39. Jer. xvii. 14. Rom.

demn me! shew me wherefore Thou contendest with me! that when I see not, teach Thou me; if I have done iniquity, I will do no more.

I will bear the indignation of the Lord, because I have sinned against Him; until He plead my cause, and execute judgment for me.

What? shall I receive good at the hand of God, and shall I not receive evil?

After all that is come upon me for my evil deeds, and for my great trespass, Thou, O God, hast punished me less than mine iniquities deserve.

Now therefore, O God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble that hath come upon me seem little before Thee: howbeit, Thou art just in all that is brought upon me; for Thou hast done right, but I have done wickedly. I am full of confusion; therefore see Thou my affliction.

It is the Lord, let Him do what seemeth Him good. If it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for Thou art my praise.

Whether I live, let me live to Thee, or whether I die, let me die to Thee; whether therefore I live or die, let me be thine, through Jesus Christ my

aviour, who died and revived and rose again for ıe. *Amen.*

II.

Patience and trust in God[1].

I know, O Lord, that thy judgments are right; and that Thou in faithfulness hast afflicted me.

It is of the Lord's mercies that I am not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul, therefore will I hope in Him.

The Lord is good unto them that wait for Him; to the soul that seeketh Him. It is good to hope and quietly wait for the salvation of the Lord:

For the Lord will not cast off for ever; but though He cause grief, yet will He have compassion according to the multitude of His mercies.

Though He slay me, yet will I trust in Him; yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou, O God, art with me; thy rod and thy staff, they comfort me:

[1] Psal. cxix. 75. Lam. iii. 22—26. 31, 32. Job xiii. 15.; xix. 25—27. Psal. cxli. 8.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

Mine eyes are unto Thee, O God the Lord: in Thee is my trust; leave not my soul destitute, for the sake of my blessed Saviour, Jesus Christ. *Amen.*

III.

For charity, and for enemies[1].

O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into my heart that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee.

Lord forgive mine enemies, persecutors, and slanderers, as I forgive them, and lay not their sins to their charge. Have mercy on them all, and turn their hearts, through Jesus Christ our Lord. *Amen.*

[1] Collect for Quinquagesima Sunday. Acts vii. 60. Litany.

IV.

Before receiving the Holy Communion[1].

Lord, give me grace to examine myself, and so let me eat of thy bread and drink of thy cup. Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.

The body and blood of our Lord Jesus Christ, which were given and shed for me, preserve my body and soul unto everlasting life, through his blessed merits and death. *Amen.*

V.

Before making a Will[2].

God, who hast every way provided for me, and put it into my power to be just to all men, charitable to the poor, grateful to my friends, kind to my servants, and a benefactor to the public; add this to all thy favours, and grant that, in making my last Will, I may faithfully discharge all these engagements; and that, for want of that, no curse may

[1] 1 Cor. xi. 28. Psal. cxxxix. 23, 24. Communion Service.

[2] Adapted from Bishop Wilson.

cleave to myself, or to any thing I shall leave behind me. These blessings I entreat for the sake of Jesus Christ. *Amen.*

PRAYERS WHICH MAY BE USED BY THE MINISTER, UNDER PECULIAR CIRCUMSTANCES.

1. *Where the Disorder appears to have taken a favourable turn*[1].

O merciful God, who healest all our diseases, and redeemest our lives from destruction, crowning us with loving kindness and tender mercies; to whom only belong the issues from death: we, thine unworthy servants, most humbly and heartily thank Thee, because Thou hast heard our voice and our supplications. Thou hast not despised nor abhorred the afflictions of the afflicted; neither hast Thou hidden thy face from *him;* but when *he* cried unto Thee, Thou hast heard. Our transgressions are multiplied before Thee, and our sins testify against us; but let not our iniquities, nor those of our afflicted *brother*, again prevail against us; let thy tender mercies speedily prevent us; for we are

[1] Psal. ciii. 3, 4. lxviii. 20. cxvi. 1. xxii. 24. Isa. lix. 12. Psal. lxv. 3. lxxix. 8. lxviii. 28. xli. 2, 3. xc. 13—15. Matt. xxvi. 39. 2 Cor. xii. 9. 1 Cor. x. 10. 2 Cor. iv. 17.

brought very low. Thou hast commanded the strength of our *brother;* strengthen, O God, that which thou hast wrought for *him.* Preserve *him,* and keep *him* alive; strengthen *him* upon the bed of languishing; make all *his* bed in *his* sickness. Let it repent Thee concerning *him;* satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Nevertheless, not as we will, but as Thou wilt. But let thy grace be sufficient for us; that we murmur not, lest we be destroyed of the destroyer. Grant us all to feel in our hearts that our worst afflictions are light and momentary, and bless them to work for us a far more exceeding and eternal weight of glory, through Jesus Christ our Lord. *Amen.*

2. *For a lunatick, or naturally idiotick person* [1].

[The same may be used when such person has attempted to commit suicide.]

O Lord, behold all souls are thine; Thou givest

[1] Ezek. xviii. 3. 1 Cor. i. 19. Rom. xi. 33. Psal. civ. 24. and cxlv. 9. 2 Cor. iv. 6. Luke xii. 48. 1 Tim. i. 13. Lev. v. 17. 1 Kings viii. 46. et passim. John iii. 17. Rom. v. 21.

wisdom unto the wise, and knowledge to them that know understanding; again thou destroyest *the* wisdom of the wise, and bringest to nothing the understanding of the prudent. Thy judgments are unsearchable; thy ways past finding out; thy works are manifold, but in wisdom Thou hast made them all; Thou art good to all, and thy tender mercies are over all thy works. We beseech Thee, who commandest the light to shine out of darkness, to shine into the heart of this our afflicted *brother*, and to give *him* the light of the knowledge of thy glory. But if thy wisdom withhold this our entreaty, we know that unto whomsoever much is given, of him shall be much required; and since Thou hast entrusted little to our *brother*, we beseech Thee that *he* may obtain mercy for what *he* has ignorantly done. We know indeed that, though *he* wist it not, yet *he* is guilty; for there is no man that sinneth not: but Thou hast sent thy Son into the world, that the world through Him might be saved; and we beseech Thee, that, as sin hath reigned unto the death of our *brother*, even so grace may reign through righteousness to *his* eternal life, through Jesus Christ our Lord. *Amen.*

3. *For a delirious, lethargick, or insensible person*[1].

O God, the God of the spirits of all flesh; Thou hidest thy face and we are troubled. Yet art Thou in this place; for thou compassest our path, and our lying down, and art acquainted with our ways, though this thy afflicted servant knoweth it not. Turn us again, O God, and cause thy face to shine; and we shall be saved. Consider and hear us, O Lord our God; lighten the eyes of our suffering *brother*, lest *he* sleep the sleep of death. But if it be thy wise and holy pleasure that *he* should not be restored in this world, yet let thy Holy Spirit help *his* infirmities, and intercede for *him* with groanings which cannot be uttered; that *his* soul may be delivered from death, and *he* may walk before Thee in the light of everlasting life. And this we beg through Jesus Christ our Lord. *Amen.*

4. *When a surgical operation is about to be performed*[2].

O Almighty God, Thou only art our refuge and

[1] Numb. xvi. 22. Psal. civ. 29. Gen. xxviii. 16. Psal. cxxxix. 3. lxxx. 3. xiii. 3. Rom. viii. 26.

[2] Psal. xlvi. 1. Job v. 8. 2 Chron. xiv. 11. Psal. lx. 11. 2 Thess. i. 4. Micah vi. 9. שמע, translated in our version *hear*, is more properly rendered *obey*. Psal. xc. 17. li. 8. xlix. 15.

strength, a very present help in trouble: to Thee would we seek, and to Thee would we commit our cause, and the cause of this our afflicted *brother*. Help us then, O Lord our God, for we rest on Thee: give us help from trouble; for without Thee, vain is the help of man. Grant our *brother* patience and faith in all the tribulations which *he* shall endure, that *he* may obey the rod, and who hath appointed it. Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it. Make us to hear of joy and gladness, that the bones which Thou hast broken may rejoice. But whatever may be thy holy will respecting the earthly tabernacle of this thy creature, redeem *his* soul from the power of the grave, and receive *him* to thine everlasting mercy, through our only Advocate and Redeemer, thy Son Jesus Christ our Lord. *Amen.*

AN OFFICE, IN CASE OF DEATH, TO BE USED BY THE MINISTER WITH THE RELATIONS OF THE DECEASED.

Minister.

Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our dear *brother* here departed, let us humbly and confidently betake

ourselves te Him who comforteth us in all our tribulation, and say,

(*Psalm* lxii.)

Truly my soul waiteth upon God: from Him cometh my salvation.

He only is my rock and my salvation; He is my defence; I shall not be greatly moved.

My soul, wait thou only upon God; for my expectation is from Him.

He only is my rock and my salvation; He is my defence; I shall not be moved.

In God is my salvation and my glory; the rock of my strength, and my refuge, is in God.

Trust in Him at all times, ye people; pour out your hearts before Him; God is a refuge for us.

Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.

God hath spoken once: twice have I heard Him; that power belongeth unto God;

Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Lesson—1 *Thess.* iv. 13.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope. For if we believe that Jesus died, and rose again, even so them which sleep in Jesus, will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep: for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Let us pray.

Lord, have mercy upou us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, &c.
Min. In our tribulations support us, O Christ.
Answ. Graciously look upon our afflictions.

Min. Pitifully behold the sorrows of our hearts.

Answ. Mercifully forgive the sins of thy people.

Min. Favourably, with mercy, hear our prayers.

Answ. O Son of David, have mercy upon us.

Min. Both now and ever vouchsafe to hear us, O Christ.

Answ. Graciously hear us, O Christ; graciously hear us, O Lord, Christ.

Min. O Lord, let Thy mercy be shewed upon us:

Answ. As we do put our trust in Thee.

Min. Let us pray.

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour, Jesus Christ, so, by continual mortifying our corrupt affections, we may be buried with Him; and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son, Jesus Christ, our Lord. *Amen* [1].

O God of patience and consolation, who comfortest those that are cast down; who hast given us thy holy will, that we, through patience, and comfort of the Scriptures, might have hope; re-

[1] Collect for Easter even.

member thy word unto thy servants, upon which Thou hast caused us to hope; for this is our comfort in our affliction, that thy word hath quickened us. Thou hast given, and Thou hast taken away: blessed be thy name! Thou feedest us with the bread of tears, and givest us tears to drink in great measure; yet we know that Thou art merciful and gracious, slow to anger, and plenteous in mercy; we know that Thou wilt not always chide, neither keep thine anger for ever; and in all we suffer, we still acknowledge that Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities. Therefore, as we have received mercy, we faint not; we are perplexed, but not in despair; we are cast down, but not destroyed. O spare us, that we may recover strength, before we go hence, and be no more! make us to know our end, and the measure of our days, what it is; that we may know how frail we are. So teach us to number our days that we may apply our hearts unto wisdom. Give us the oil of joy for mourning, the garment of praise for the spirit of heaviness; swallow up death in victory, and wipe away tears from off all faces: and bring us to thy holy city, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of

the first-born which are written in heaven, to Thyself the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, through whose most meritorious sufferings, precious death, and glorious resurrection, we seek every blessing and consolation, both here and for ever. *Amen* [1].

DOXOLOGY [2].

Unto Jesus Christ, the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth: unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. *Amen.*

Portions of Scripture which may be profitably read to or by the relatives and friends of deceased persons; the Minister adding suitable explanations of their occasion, &c.

2 *Sam.* xii. *Job* i.; ii.; xix. *Eccles.* vii.; xii.

[1] Rom. xv. 5. 2 Cor. vii. 6. Rom. xv. 4. Psal. cxix. 49, 50. Job i. 21. Psal. lxxx. 5.; ciii. 8—10. 2 Cor. iv. 1. 8, 9. Psal. xxxix. 13, 4. Isa. lxi. 3.; xxv. 8. Heb. xii. 22—24.

[2] Rev. i. 5, 6.

Isa. xxv.; xxvi.; lvii.; lxi. *Ezek.* xxxvii. *Dan.* xii. *Hos.* xiii. *Matt.* xxviii. *Mark* xvi. *Luke* xxiv. *John* xi.; xiv.; xx.; xxi. *Rom.* v.; vi. 1 *Cor.* xv. 2 *Cor.* i.; iv.; v.; vi. *Phil.* iii. 1 *Thess.* iv. *Heb.* xi.; xii. *Rev.* v.; xiv.; xv.; xix.; xx.; xxi.; xxii.

The applicable Psalms, Church collects, and prayers, are most of those enumerated in the case of the sick, together with the whole burial service.

Sir James Stonhouse, in his "Every Man's Assistant, and Sick Man's Friend," suggests a most admirable way of classing the commands, supplications, and promises of Scripture. The principle once intimated, an expert textuary will have little difficulty in the application: and nothing can be more useful or satisfactory. Some of these combinations will be here occasionally introduced. In sickness or affliction the following may be useful:

The COMMAND. "Call upon Me in the day of trouble." *Psal.* l. 15.

The PRAYER. "Hear me when I call, O God of my righteousness; Thou hast enlarged me when I was in distress, have mercy upon me, and hear my prayer." *Psal.* lv. 1.

The PROMISE. "I will deliver thee, and thou shalt glorify me." *Psal.* l. 15.

AN OFFICE TO BE USED BY THE MINISTER WITH PERSONS RECOVERED FROM SICKNESS.

Minister.

Forasmuch as it hath pleased Almighty God of his goodness to restore you to the enjoyment of your health and faculties, you shall therefore give hearty thanks unto God, and say,

(PSAL. XXX.)

I will extol Thee, O Lord, for Thou hast lifted me up, and hast not made my foes to rejoice over me.

O Lord, my God, I cried unto Thee, and Thou hast healed me.

O Lord, Thou hast brought up my soul from the grave: Thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved; Lord, by thy favour, Thou hast made my mountain to stand strong.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and his righteousness unto children's children,

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.

Bless the Lord, ye angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless the Lord, all ye his hosts; ye ministers of his that do his pleasure.

Bless the Lord, all his works, in all places of his dominion. Bless the Lord, O my soul.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Lesson—1 *John* v. to ver. 14.

There was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches; in these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water: for an angel went down at a certain season into the pool, and troubled the water; whoso-

ver then first after the troubling of the water epped in, was made whole of whatsoever disease e had. And a certain man was there which had an infirmity thirty and eight years. When esus saw him lie, and knew that he had been now a long time in that case, He saith unto him, wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but, while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked. And on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day; it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, take up thy bed, and walk. Then asked they him, What man is that which said unto thee, take up thy bed, and walk? And he that was healed wist not who it was; for Jesus had conveyed Himself away, a multitude being in that place. Afterwards Jesus findeth him in the temple, and said unto him, Behold thou art made whole; sin no more, lest a worse thing come unto thee.

Min. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, &c.
Min. O Lord, save thy servant.
Answ. Who putteth *his* trust in Thee.
Min. Send *him* help from thy holy place.
Answ. And evermore mightily defend *him.*
Min. Be thou to *him* a strong tower.
Answ. From the face of *his* enemy.
Min. Lord, hear our prayer;
Answ. And let our cry come unto Thee.

Min. Let us pray.

O Lord God of our salvation, Thou killest and makest alive; Thou woundest, and Thou healest; neither is there any that can deliver out of thy hand. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine. Thine is the kingdom, O Lord, and Thou art exalted above all; in thine hand is power and might; and in thine hand it is, to make great, and to give strength to all; and every good

ıd every perfect gift is from above, and cometh ›wn from Thee. Now therefore, O God, we ıank Thee, and praise thy glorious name, because 'hou hast inclined thine ear unto us, and delivered ıe soul of thy servant from death, *his* eyes from :ars, and *his* feet from falling, that *he* may walk ›efore Thee in the land of the living. What shall hy servant render unto Thee for all thy benefits ɔwards *him?* they cannot be reckoned; if we would ıeclare and speak of them, they are more than can ›e numbered. Sacrifice and offering Thou didst ıot desire; burnt offering and sin offering Thou ıast not required. Thy sacrifices are a broken spirit, a broken and contrite heart. Keep this for ever in the imagination of the thoughts of the heart of thy servant, and prepare *his* heart unto Thee; and give *him* a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to sin no more, lest a worse thing come unto *him*, even an everlasting destruction from thy presence, and from the glory of thy power. Give *him* grace to appear, like the restored and penitent cripple, in thy temple, to pay *his* vows in the presence of thy people, in the courts of thy house; to take the cup of salvation, and to call upon thy name. And when *he* shall turn again to Thee, and confess thy name,

and pray, and make supplication unto Thee in thy house; then hear Thou in heaven, and forgive his sins; when *he* receiveth thy word, grant that he may receive it not as the word of man, but thine, as it is in truth; and let it work in *him* so effectually that *he* may keep, as well as hear it, and be blessed with health and salvation eternal; through Jesus Christ our Lord. *Amen*[1].

BLESSING AND DOXOLOGY[2].

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.—*Amen.*

The recovered person should be recommended to take the earliest opportunity of presenting himself at the Lord's table.

[1] Passim. Deut. xxxii. 39. 1 Chron. xxix. 11, 12. James i. 17. 1 Chron. xxix. 13. Psal. cxvi. 2. 8, 9. 12.; xl. 5, 6.; li. 17. 1 Chron. xxix. 18, 19. John v. 14. 2 Thess. i. 9. Psal. cxvi. 18, 19. 13. 1 Kings viii. 33, 34. 1 Thess. ii. 13. Luke xi. 28.

[2] Heb. xiii. 20, 21.

Portions of Scripture which may be profitably ad to or by recovered persons; the minister lding a suitable comment.

2 Sam. xxiv. *Job* xlii. *Isa.* xxxviii. *Jonah* ii. *Zech.* viii. *Luke* xvii. *John* v. *Phil.* ii. *Heb.* vi.; . *2 Pet.* 2.

Bishop Gibson's "Serious Advice to Persons who have been Sick," is a very valuable manual, and may be most advantageously given or recommended.

Psalms for the devotions of the recovered, beside those in the above office—xviii., xxviii., xxxi., xxxiii., xxxiv., xl., lxvi., lxxxi., cvii., cxiii., cxvi., cxvii., cxviii., cxix., cxxi., cxxxviii., cxlv., cxlvi., cxlvii., cxlviii., cxlix., cl. *Isaiah* xii. is also a psalm of this character.

Parts of the Liturgy which may, with the most trifling alterations, be adapted to the private use of recovered persons. The General Thanksgiving. The two thanksgivings for delivery from common sickness. Hymns of praise in the communion service, "It is very meet," &c. "Therefore," &c. "Glory be to God," &c. The service for churching. First collect of thanksgiving after a storm at sea.

But both in sickness and health, there will be

some peculiar affection or state of mind, to which the minister must attend. A good leading question to discover this will be, "do you regularly attend church?" if the answer be negative, Christian instruction will have to be begun; if affirmative, the degree of resulting advantage must be inquired. Some are very ignorant, careless, or wilful; others are sceptical; others presumptuous and over-confident; others unnecessarily desponding. Each of these will require a separate treatment.

II. *Instruction of the very ignorant, careless, or wilful.*

1. The first thing here to be done is to raise a sense of the exceeding sinfulness of sin[1]; that it is the transgression of the law of God[2]; that all unrighteousness is sin[3]; and that whosoever shall keep the whole law and yet offend in one part, he is guilty of all[4]; that is, he has violated the *integrity* of the law of God. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him[5]? And the greatness and holiness of God is much to be insisted on; that He is of purer eyes than to be-

[1] Rom. vii. 13. [2] 1 John iii. 4. [3] Ibid. v. 7.
[4] James ii. 10. [5] 1 Sam. ii. 25.

hold evil, and cannot look on iniquity[1]; that He will by no means clear the guilty[2]; that there is no peace to the wicked[3]; that the wages of sin is death[4]; that the wicked shall be turned into hell[5], where there shall be weeping and gnashing of teeth[6]; where their worm dieth not, and the fire is not quenched[7]; that they shall drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation, and be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night[8].

And if the ignorant person should be unaffected by these representations, and plead, perhaps, that he is no worse than his neighbours, or that he has never committed robbery, murder, &c, he is to be reminded that not the practice of his neighbour, but the Law of God is the measure of true holiness; and cursed is every one that continueth not in all things which are written in the book of the law to do them[9]. If therefore he has committed one crime, or neglected one duty, or missed one oppor-

[1] Hab. i. 13. [2] Deut. xxxiv. 7. [3] Isa. xlviii. 22. [4] Rom. vi. 23.
[5] Psal. ix. 17. [6] Matt. viii. 12, &c. [7] Mark ix. 44.
[8] Rev. xiv. 10, 11. [9] Gal. iii. 10. from Deut. xxvii. 26.

tunity of grace, he is under the curse. And that such must be his case, he cannot doubt. "If you find any one sin prevalent in his character, then rest your charge particularly on that[1]."

The very ignorant person too will find, on examination, that even his duties have been performed "with eye service," as a man pleaser, and not in singleness of heart, unto God; that his honesty has been mere self-interest, to secure reputation and employ; his sobriety, a prudent regard to health and economy; and the same with his other virtues; not one of which has been exercised for the love of God, a sensation to which he has hitherto been an entire stranger; and that, if these prudential motives had been removed, he would have followed his passions to the lowest depths of destruction. He will find therefore that his morality wants the only circumstance which could make it a part of religion, or acceptable to God; and he will join in the sentiment of the prophet, "Behold, thou art wroth; for we have sinned; we are all as an unclean thing, and all our righteousnesses are as filthy rags[2]." And when he reflects on his sins of commission and neglect, he will experience the sentiment of David, "Mine iniquities

[1] Stonhouse. [2] Isa. lxiv. 5, 6.

re gone over my head: as a heavy burden they re too heavy for me[1]."

Such characters must be saved "with fear;" (ἐν φόβῳ, by the means, or instrumentality of fear; by working on that passion[2].) For the fear of the Lord is the beginning of knowledge[3], and must therefore be first inculcated when we have to deal with the very ignorant. Knowing the terror of the Lord ourselves, we must persuade those who know it not.

The following chapters and texts, illustrative of the holiness and vengeance of God and sinfulness of man may be read; or, if the person can read, left for his perusal and study; suitable explanations of their occasion, &c. being given.

Gen. i. ii. iii. vi. vii. xix. *Exod.* vii. viii. ix. x. xi. xii. xiv. xxxii. *Lev.* x. 1—3. xxvi. *Numb.* xi. xii. xiv. xvi. xx. xxv. *Deut.* iv. vi. xxvii. xxviii. xxix. xxx. xxxii. *Josh.* xxiii. xxiv. *Judg.* ii. 1 *Sam.* iii. iv. v. vi. 6, 7. xv. 2 *Sam.* xi. xii. xxi. xxiv. 1 *Kings* xi. xiii. xiv. xvi. xviii. xxi. xxii. 2 *Kings* i. ii. 23, 24. v. vi. vii. ix. x. xix. 2 *Chron.* xxvi. *Ezra* ix. *Isaiah*[4] i. xxiv. xxx. xlviii. lix.

[1] Ps. xxxviii. 4. See also Ps. xl. 12. [2] Jude 23. [3] Prov. i. 7.

[4] The whole book of Isaiah and the writings of the prophets in general place the heinousness of sin in a very broad and powerful

Jer. v. vii. viii. ix. xi. xvii. xviii. xix. xx. xxii. xxv. xxviii. xxix. l. li. *The Book of Lamentations.* *Ezek.* vi. vii. ix. xiii. xiv. xv. xx. xxii. *Dan.* iv. v. *Hos.* iv. v. vii. viii. ix. x. *Amos* iv. v. *Micah* ii. vi. *Zeph.* i. *Zech.* vii. xi. *Mal.* ii. *Matt.* xii. xiii. xxiii. xxiv. [1] xxv. *Luke* xiii. *Acts* v. xii. *Rom.* i. 1 *Cor.* vi. 9, 10. *Gal.* v. 19, 20, 21. *Eph.* v. 5. *Heb.* vi. x. 2 *Pet.* ii. iii. *Jude.* *Rev.* xx. xxi. 8.

Doddridge's "Rise and Progress of Religion in the Soul" is a work of great talent and power. It has the blemish of confounding regeneration with renewal, frequent with divines of his school; but not prominently or obtrusively. The first seven chapters place the sinfulness of man in a very clear light; but as the style is above the comprehension of many of the class of persons now under consideration, it may be altered, in reading, to meet their exigencies. Sir James Stonhouse's excellent "Advice to a Patient," before adverted to, is very searching on this point.

Other books useful for this object are, Stonhouse's "Spiritual Directions for the Uninstructed;"

light; but their poetical and figurative style is such, that, for the *very* ignorant, a selection is most advisable.

[1] See here also Mark xiii. Luke xvii. and xxi.

Dr. Woodward's "Fair Warning to a careless World;" Bishop Gastrell's "Christian Institutes;" Stonhouse's "Most Important Truths and Duties of Christianity stated;" Archbishop Synge's "Essay towards making the Knowledge of Religion easy to the meanest capacity;" "the Way to Eternal Salvation clearly pointed out," by the same author; Bishop Gibson's "Evil and Danger of Lukewarmness;" Law's "Serious Call," as abridged by the Society for Promoting Christian Knowledge; Assheton "on a Death Bed Repentance;" Bishop Greene's "Principles of Religion."

Questions which may properly be urged to persons of this description[1].

You know that there is no creature that is not manifest in the sight of God, but all things are naked and open to the eyes of Him with whom we have to do.

He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the heathen, shall not He correct?

And if so, has God always seen you doing his will? Would you wish to be judged even by the

[1] Heb. iv. 13. Psal. xciv. 9, 10. Gal. iii. 10.

best day of your life? Would you not stand condemned upon such judgment?

Are you not then under the curse which belongs to all that continue not in all things written in the book of the law, to do them?

Can *you* save yourself from this curse?

A Prayer which may be used by the minister before reading any of the Scriptures above specified to an ignorant, careless, or wilful person; or, in general, before commencing instruction[1].

O Lord God, we are consumed by thine anger, and by thy wrath are we troubled: Thou hast set our iniquities before Thee; our secret sins in the light of thy countenance. Our days are passed away in thy wrath; yet art Thou merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin; Thou hast no pleasure in the death of him that dieth, although Thou wilt by no means clear the guilty. Fulfil, we

[1] Psal. xc. 7, 8, 9. Exod. xxxiv. 6, 7. Ezek. xviii. 32. Isa. lv. 11. Jer. xxxiii. 29. Heb. iv. 12. 1 Cor. xiv. 24, 25. Psalm xiii. 3. 1 Tim. ii. 4. John xvii. 17. Psal. xxxii. 5. Ezek. xi. 19. and xxxvi. 26. Psal. lxxxv. 4. Jer. xxiv. 6, 7. Mal. iv. 2. 2 Cor. v. 19.

beseech Thee, this day thy gracious promise, that thy word may not return unto Thee void, but accomplish that which Thou pleasest, and prosper in the thing whereto Thou sentest it. Make it as a fire to purify and melt, and as a hammer to break in pieces the rocky heart, piercing to the very soul and spirit; that the secrets of our hearts being manifested to ourselves, we may be convinced and self-condemned of all our sins, and fall down in fear before Thee. Consider and hear us, O Lord our God: lighten our eyes, lest we sleep the sleep of death: restore our souls, and lead us in the paths of righteousness for thy name's sake. We thank Thee that Thou hast imparted to us thy most gracious will, that all should be saved, and come to the knowledge of the truth. That truth is thy word. Sanctify us then, we beseech Thee, through thy truth; that we may acknowledge our sins unto Thee, and not hide our iniquity. Give us a new heart, and put a new spirit within us, and take the stony heart out of our flesh, and give us a heart of flesh. Turn us, O God of our salvation, and cause thine anger to us to cease; set thine eyes upon us for good, and give us an heart to know Thee, that Thou art the Lord, and return unto Thee with our whole heart. Grant that we may fear thy name,

and that upon us the Sun of Righteousness may arise with healing in his wings, not imputing our trespasses unto us, but reconciling us again to Thee; to whom with the Son and the Holy Ghost be glory and worship for ever and ever. *Amen.*

Ejaculations for a person convinced of sin, which may be combined into a prayer [1].

I acknowledge, O Lord, my wickedness; for I have sinned against Thee. I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called thy son.

I acknowledge my transgressions, and my sin is ever before me.

O my God, I am ashamed and blush to lift up my face to Thee; for my iniquities are increased over my head, and my trespass is grown up unto the heavens.

O God, what shall I say after this? for I have forsaken thy commandments.

O Lord God, Thou art righteous; for I remain

[1] Jer. xiv. 20. Luke xv. 18. Psal. li. 3. Ezra. ix. 6, 10, 15. Dan. ix. 4, 5. 7. Psal. xxxv. 4.; lxxiii. 22.; cxxx. 3; cxix. 120. Job xl. 4.; xlii. 6. Luke xviii. 13. Psal. cxliii. 2. 1.; xxv. 8. cxliii. 10, 11.; xxv. 11.; lxxxvi. 11.; cxix. 17. Luke xix. 10.

et escaped, as it is this day; behold, I am before Thee in my trespasses; for I cannot stand before Thee, because of this.

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep his commandments, I have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments.

O Lord, righteousness belongeth unto Thee; but unto me, confusion of face.

Mine iniquities are gone over mine head; as a heavy burden, they are too heavy for me.

Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me.

So foolish was I, and ignorant, I was as a beast before Thee.

If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?

My flesh trembleth for fear of Thee, and I am afraid of thy judgments.

Behold, I am vile, what shall I answer Thee? I will lay mine hand upon my mouth; I abhor myself, and repent in dust and ashes.

God, be merciful to me a sinner! and enter not

into judgment with thy servant, for in thy sight shall no man living be justified.

But Thou art good and upright; therefore wilt Thou teach sinners in the way.

Lord, heal my soul, for I have sinned against Thee.

Teach me to do thy will, for Thou art my God; thy Spirit is good; lead me into the land of uprightness.

Quicken me, O Lord, for thy Name's sake; for thy righteousness' sake bring my soul out of trouble. For thy Name's sake, pardon mine iniquity, for it is great.

Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name.

I have gone astray like a lost sheep: seek thy servant, and save me through Jesus Christ who came to seek and to save the lost.

Psalms adapted to the devotions of such as are first convinced of sin.

Psalm xxv.; xxxviii.; li.; lxxxviii.

Collects and portions of the Church Liturgy which may be adapted to the same purpose.

Collect for 1st Sunday in Advent; Ash Wednesday; 1st Sunday after Easter; 12th, 21st, and 24th

ndays after Trinity; St. Andrew, St. James, St. Matthew. The general confessions in the Liturgy nd Communion service; the Litany, generally; he general prayer among the Prayers on several ccasions; the Collects in the Commination Service, and in that for the Martyrdom of King Charles I.

The COMMAND. "Learn of me, for I am meek and lowly in heart." *Matt.* xi. 29.

The PRAYER. "That which I see not, teach Thou me." *Job* xxxiv. 32.

The PROMISE. "They shall all be taught of God." *John* vi. 45 [1].

When a sense of sin and danger is excited, the natural question will be, "What must I do to be saved [2]?" The answer will be, "Repent and believe the gospel [3]." Repentance and faith are not separable in the work of salvation. They are two parts of the same act; repentance regarding the past, and faith the present and future; repentance

[1] This is taken from Sir James Stonhouse. [2] Acts xvi. 30.

[3] Mark i. 15. So St. Paul testified publickly, and from house to house, repentance towards God, and faith towards our Lord Jesus Christ. Acts xx. 21.

referring chiefly to God in three Persons, and faith chiefly to Christ, because it is through Christ that the pardon of sin is offered and ratified.

Repentance (μετάνοια) may be considered, according to its etymology, either as *a transition of mind* from evil to good, or as an *after reflection*, a conviction of past sins from consideration and thought. It is, in truth, both of these.

The conviction of sin is easily led into a change of heart and purpose. None can sincerely mourn for sin without hating it. Even Judas rejected the wages of sin. Much more must the true penitent. But as repentance can never undo what has been done, to rely upon it *for its own sake* would be to dishonour the justice of God; and not to rely upon it, would be to discredit the Gospel. The sinner must therefore be instructed that his repentance will be available only through the sacrifice and atonement of our Lord Jesus Christ, accepted by a lively and fruitful faith.

Texts in which the atonement of Christ is especially declared.

The justice of God not inconsistent with the justification of sinners, *Rom.* iii. 23, *seqq.* "All have sinned, and come short of the glory of God; being

justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; that He might be just, and the justifier of him which believeth in Jesus."

2 Cor. v. 18, &c. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. Now then we are ambassadors for Christ, as though Christ did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

To the same purpose. 1 *Pet.* iii. 18. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." And *Gal.* iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us."

Col. i. 12, 13, 19, 20, &c. "The Father hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in

whom we have redemption through his blood, even the forgiveness of sins. For it pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of his cross, by Him to reconcile all things unto Himself. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."

1 *Tim.* ii. 5, 6. "There is one God and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all."

Heb. ii. 9. "We see Jesus, for the suffering of death, crowned with glory and honour; that He, by the grace of God, should taste death for every man." 1 *Cor.* xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." This latter text sums the argument of *Rom.* v. a chapter which may be most beneficially STUDIED in this stage of spiritual advancement.

Heb. ix. 27. "As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto

them that look for Him shall He appear the second time without sin unto salvation."

Ibid. x. 10. "We are sanctified through the offering of the body of Jesus Christ once for all."

1 *Pet.* i. 18, &c. and ii. 24. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by Him do believe in God, that raised Him up from the dead, and gave Him glory: who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed."

1 *John* ii. 1, 2. "Sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Acts xvi. 31. "Believe on the Lord Jesus Christ, and thou shalt be saved."

John xi. 25, 26. "Jesus said, He that believeth on me, though he were dead, yet shall he live;

and whosoever liveth and believeth in me, shall never die."

It would be impossible, in a work of this nature, to enumerate all the texts in which the great doctrine of the atonement is declared or implied: nor would it be requisite. The above are sufficient to convince the sinner that the Scriptures proclaim it; and if his conviction of sin and danger be sincere, he will readily accept it. He may be further told, that there is no salvation in any other. (*Acts* iv. 12.) This is what makes repentance available; but God who has the right to make the terms, has still made repentance necessary.

Texts wherein the necessity of repentance is declared.

Ezek. xviii. 30, 31. "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die?"

Matt. iii. 2. "Repent ye: for the kingdom of heaven is at hand."

Luke xiii. 3, 5. "Except ye repent, ye shall all likewise perish."

cts iii. 19. "Repent ye, and be converted, your sins may be blotted out."

cts xvii. 30. "God now commandeth all men y where to repent."

ev. ii. 16. "Repent, or else I will come unto e quickly, and fight against thee with the sword my mouth."

Texts setting forth the great benefits of repentce, under the evangelical dispensation.

2 Chron. xxx. 9. "The Lord God is gracious d merciful, and will not turn away his face from ou, if ye return unto Him."

Psal. xxxii. 5. "I acknowledged my sin unto Thee, and mine iniquity have I not hid; I said, I vill confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin."

Prov. xxviii. 13. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Isa. i. 16, 17, 18. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." "Though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool."

Isa. xliv. 22. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee."

Isa. lv. 6, 7. "Seek ye the Lord while he may be found: call ye upon Him when he is near: let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Ezek. xviii. 27, 28. "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."

Mal. iii. 7. See also *Zech.* i. 3, 4. and *James* iv. 8. "Return unto me, and I will return unto you, saith the Lord of Hosts."

Luke xv. 10. "There is joy in the presence of the angels of God over one sinner that repenteth."

Acts ii. 38, 39. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off,

as many as the Lord our God shall call; *i. e.* any as shall be within sound of the Gospel."

hapters in which the nature, duties, and advan-
s of faith and repentance are especially set forth.

AITH.—*Matt.* viii.; xxi. *Luke* xvii. 5. seqq. *The* *stle to the Romans,* especially chapters iii.; iv.; ix.; x.; xi. *Gal.* iii. 5. *Eph.* ii. *Heb.* iii.; iv.; *James* ii.

REPENTANCE.—*Lev.* xxvi. *Deut.* xxx. *2 Sam.* . 1 *Kings* xxi. *2 Chron.* xxxiii. *Isa.* i.; lv. r. iii.; vii. *Ezek.* xviii.; xxxiii. *Dan.* ix. *Joel.* ii. *nos* v. *The book of Jonah. Matt.* iii.; ix.; iii.; xxvi. *Mark* xiv. *Luke* iii.; vii.; xiii.; xv. *cts* ix.; xvi. *2 Cor.* vii. *Rev.* ii.; iii.

The above is by no means a complete collection f the chapters or texts bearing on these subjects. aith and repentance are the discourse of the whole ible. But enough is here set down to answer all ractical purposes in pastoral visits. For more, he visited person must be referred to the fountain ead. The signs of a true repentance are enume-ated above in the Questions to the Sick, and the nature of faith is the subject of the examination on the Creed, given above. The chapters which sup-ply the Creed will be found under Confirmation and Baptism.

Books useful for Penitents. Kettlewell's "Office for the Penitent," (a comprehensive and excellent book, which supplies a great variety of useful prayers). Scougal's "Life of God in the Soul of Man;" Paley's "Clergyman's Companion." (This suggests some useful hints, borrowed however from Bishop Jeremy Taylor.) Doddridge's "Rise and Progress," eighth and following chapters.

The Psalms, Collects, and prayers under the last head may be continued here: the fifty-first Psalm especially. The 119th abounds in good resolutions and instructive matter.

A Prayer to be used by the Minister with a converted person [1].

O Lord, who art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit; the High and Lofty One that inhabitest eternity, whose name is Holy; who dwellest in the high and holy place, but also with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite:

[1] Psal. xxxiv. 18. Isa. lvii. 15. Psal. cxix. 96. Jer. xiv. 20, 21. Hos. xiii. 9. Acts v. 31.; iii. 16. Psal. lxxxiv. 7.; xvii. 5. Jer. xxxii. 39—41. Psal. xix. 12, 13.; lxxxv. 8.; xxiii. 6. 2 Cor. v. 1.

thy merciful kindness, we pray Thee, be for comfort, according to thy word unto thy serıts. We acknowledge, O Lord, our wickedness, we have sinned against Thee. Do not abhor us, thy name's sake; remember, break not thy coveınt with us. We have indeed destroyed ourselves; ıt in Thee is still our help. Thou hast raised up Prince and a Saviour, to give repentance and the emission of sins. His name through faith in his ame hath made this thy servant strong. O grant hat *he* may go from strength to strength, until *he* ıppear before Thee in Zion! Hold up *his* goings in thy paths, that *his* footsteps slip not; govern *his* heart and *his* ways, that *he* may fear Thee for ever; turn not away from *him*, but put thy fear in *his* heart, that *he* may not depart from Thee; yea, rejoice over *him* to do *him* good. Cleanse Thou thy servant from secret faults: keep *him* back also from presumptuous sins; let them not have dominion over *him*; then shall *he* be upright, and *he* shall be innocent from the great transgression. Let *him* not turn again to folly; but let thy goodness and mercy follow *him* all the days of *his* life, and let *him* dwell in thy house for ever; a house not made with hands, eternal in the heavens. Grant

this, O merciful God, for the sake of Jesus Christ thy Son our Lord. *Amen.*

Ejaculations (which may be combined into a prayer) for the use of the person himself[1].

Turn me again, O God: cause thy face to shine; and I shall be saved.

Lord, I believe: help Thou mine unbelief.

Lord, increase my faith.

Help me, O God of my salvation, for the glory of thy name: and deliver me, and purge away my sins, for thy name's sake.

Lord, to whom shall I go? Thou hast the words of eternal life: and I believe and am sure that Thou art that Christ, the Son of the living God.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

In Thee, O Lord, do I put my trust; let me never be put to confusion; deliver me in thy righteousness.

Bow down thine ear to me; deliver me speedily:

[1] Psal. lxxx. 3. Mark ix. 24. Luke xvii. 5. Psal. lxxix. 9. John vi. 68, 69. Psal. xxvii. 13.; xxxi. 1, 2, 3. 5.; xxv. 20.; cxix. 17, 18.; cvi.; cxv. Jude 25.

2 Thou my strong rock, for an house of defence
3 save me: for Thou art my rock and my fortress;
erefore for thy name's sake lead me and guide
e.

Into thine hand I commit my spirit; Thou hast
edeemed me, O Lord God of truth.

O keep my soul, and deliver me: let me not be
ashamed: for I put my trust in Thee.

Deal bountifully with thy servant, that I may
live, and keep thy word. Open Thou mine eyes,
that I may behold wondrous things out of thy law.

Turn away mine eyes from beholding vanity, and
quicken Thou me in thy way.

I have sworn, and I will perform it, that I will
keep thy righteous judgments. Depart from me,
ye evil doers: for I will keep the commandments
of my God.

To the only wise God my Saviour, be glory and
majesty, dominion and power, both now and for
ever. *Amen.*

THE COMMAND.—Make you a new heart and a new spirit; for why will ye die? *Ezek.* xviii. 31.

THE PRAYER.—Create in me a clean heart, O God: and renew a right spirit within me. *Psal.* li. 10.

THE PROMISE.—A new heart will I give you,

and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you an heart of flesh. *Ezek.* xxxvi. 26.

THE COMMAND.—Believe on the Lord Jesus Christ. *Acts* xvi. 31.

THE PRAYER.—Lord, I believe: help Thou mine unbelief. *Mark* ix. 24.

THE PROMISE.—They shall trust in the name of the Lord. *Zeph.* iii. 12.[1]

The great duties of repentance and faith being enforced, the necessity of the grace of God's Holy Spirit to enlighten and support must be inculcated, and Christian practice explained. The details of these subjects will be found in Part II. Also somewhat under Baptism and Confirmation, *infra*.

A *general* view of Christian duty may be conveyed by the perusal of the following chapters.

Exod. xx. *Matt.* v.; vi.; vii. *Luke* vi. *Rom.* xii.; xiii.; xiv. *Eph.* iv.; v.; vi. *The Epistle to the Philippians.* *Col.* iii.; iv. 1 *Thess.* v. *Heb.* xiii. The Catholick Epistles.

The visited person will here be assisted much by

[1] From Sir J. Stonhouse.

hop Jeremy Taylor's "Holy Living," and Dodd-ge's "Rise and Progress." But books on the ge-ral duties of Christianity are so numerous that it uld not be possible to enumerate them. "The ous Country Parishioner Instructed," is one of eat value to the class for whom it is designed.

III. *Instruction of Unbelievers.*

"He that cometh to God must believe that He s; and that He is a rewarder of them that diligently seek Him[1]." The existence of a God, and of his moral government, lie at the very foundation of all religion. Those who deny the first are not many: nor is the number great of those who doubt it. That such persons, if sincere, are not very accessible to reason, is evident; but their sincerity is very questionable. They believe, and tremble. And it is because they are unwilling to divulge their fears, that they conceal the belief that affrights them. If they really disbelieve, and their own existence leads them not to recognize a Creator, it is not likely that they should be influenced by argument. But as Atheists generally affect superior education, it were well to try them on answering Paley's "Natural

[1] Heb. xi. 6.

Theology," and Locke's chapter "On the Knowledge of the Being of a God."

The Epicurean, who, admitting the existence, denies the providence of God, is, religiously speaking, an Atheist. A God unconnected with man is the object of speculation, but not of religion. The Epicurean is without hope and without God in the world[1]. This belief too is not very common, but is sometimes adopted to escape the monstrosity of Atheism, without discovering a dread of future retribution. Perhaps the Epicurean, who, like the Atheist, generally prides himself on his philosophical powers, would, as matter of argument, do well to read Bishop Butler's "Analogy."

It is a merciful provision of God that the minister has *never* to contend with Atheism on a death-bed. God makes himself acknowledged there. A future state is generally then matter of conviction, always of apprehension. Philosophical discourses are there as needless as they would be impossible. The pastor must occupy a different ground; and this the mercy of an insulted God has prepared for him. "Righteousness, temperance, and judgment to come" made even a Felix tremble. The fear of judgment, and the incapacity of self-salvation

[1] Eph. ii. 12.

will introduce the doctrine of a willing and omnipotent Saviour, who reconciles God's strictest justice with the sublimest mercy.

The observations made on the instruction of the ignorant will apply in all their fulness in the present division of the pastor's labours. For the most educated infidel (Atheist or Deist) is as ignorant in spiritual matters as the most uncultivated heathen: with this additional disadvantage, that, while the unenlightened savage offers an open ground for the erection of the spiritual building, the philosophick unbeliever has already piled up a heap of sophistical rubbish, which must be cleared away before the cross can be planted. He must bring himself to the state which he so much despises, or there is no hope for him. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "If any man *seemeth* to be wise in this world, let him become a fool, that he may be wise [1]."

And perhaps this may be the best line of argument in all cases of infidelity, whether in sickness or otherwise. Let a man become once thoroughly convinced of his danger, and he will sincerely seek to avoid it; let him become sensible of his sinful-

[1] Mark x. 15. 1 Cor. iii. 18.

ness, and he will be desirous of pardon. Single-hearted examination *must* lead to conviction. The heart is what the minister has most to deal with. Remove the "evil heart of unbelief," and you dispose the head to receive the evidences.

The sceptick, whose doubts are confined to revelation, but who allows a God and a future state of retribution, must concede the reasonableness of prayer, or at least of a prayerful spirit, not as necessary to an omniscient God, but as highly becoming a dependent creature, and likely to be acceptable to the divine Intelligence. Let this disposition by all means be encouraged; where it is truly sincere it will certainly succeed. God will give his Holy Spirit to all who ask Him. "If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." "If any man will do the will of God, he shall know of the doctrine whether it be of God[1]." On these promises it is the duty of the Christian minister to rely, and guide his instructions accordingly.

In this spirit let the unbeliever search the Christian evidences, and the result need not be feared. Christianity is a scheme which so exactly adapts

[1] Luke xi. 13. James i. 5. John vii. 17.

elf to the hopes, fears, and necessities of our esent state, that this alone is strong presumption its truth: and this evidence of its divine power scarcely less demonstrative, than the nourishment f our bodies is palpable proof of the necessity and tility of food.

Such being the virtue of the "sincere milk of he word" that we "grow thereby" in spiritual nutrition[1], let the Bible itself stand first in its own evidences, and let the inquirer especially take care to master this. FEW INFIDELS ARE WELL READ IN THE BIBLE. They err, not knowing the Scriptures[2].

Books on the evidences are various, and are to be studied. The educated and leisurely sceptick cannot consistently be ignorant of Lardner's "Credibility of the Gospel History;" those of less leisure may study Paley's "Evidences," which for clearness and directness have never been surpassed. Doddridge's little work is very powerful and convincing. Chalmers the same. Soame Jenyns and Mr. Erskine illustrate branches of the Christian argument with demonstrative felicity. Lord Lyttelton's tract on the Conversion of St. Paul, and West's on the Resurrection, are alike satisfactory, and either proves the whole truth of the Christian religion.

[1] 1 Pet. ii. 2. [2] Matt. xxii. 29.

To the candid inquirer, whose leisure is not very considerable, Leslie's "Short and Easy Method with the Deists" may be advantageously recommended. It is not less satisfactory than concise and comprehensive. Also Lyttelton and West as above. The substance of all the most eminent writers on this subject is admirably compressed in the first volume of Horne's "Introduction to the Critical Study of the Scriptures." And the mind which requires a more popular, but scarcely less rigorous demonstration of the Christian evidence, will be suited by the volume of Lectures on the evidences, lately published by the Rev. Daniel Wilson.

The man of slender education, who has been poisoned by the low run of blasphemous publications, may be safely referred to Bishop Watson's "Apology for the Bible," and to the excellent tracts for this express purpose on the catalogue of the Society for Promoting Christian Knowledge.

But the Bible itself must be first and last. Here it is that the proud philosopher and the ignorant caviller find refutation, instruction, and "eternal life [1]." "To the law and to the testimony: if they

[1] John v. 39.

peak not according to this word, it is because here is no light in them." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey or the honey-comb." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works [1]."

The remarks on the instruction of the very ignorant apply to all infidels and scepticks, educated or otherwise.

The following prayer may be used by a Deist before his study of the Scriptures and the Christian evidences. There is nothing in it which a *true* Deist does not concede: while the Christian minister may entertain a better hope of its ef-

[1] Isa. viii. 20. Psal. xix. 7—10. 1 Tim. iii. 16. 17.

ficacy, since it is couched in terms allowed by Scripture [1].

Father of lights, with whom is no variableness, neither shadow of turning; from whom descendeth every good and perfect gift: O send out thy light and thy truth; let them lead me; shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for Thou art the God of my salvation: on Thee do I wait all day. Give therefore thy servant a wise and understanding heart; open Thou mine eyes, that I may behold wonderous things out of thy law [2]. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. For lo! they that are far from Thee shall perish; but it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works. Thou shalt guide me with thy counsel, and afterwards receive me to glory. *Amen.*

No *true* Deist could object to add the Lord's

[1] James i. 17. Psal. xliii. 3.; xxv. 4, 5. 1 Kings iii. 9. Psal. cxix. 18.; lxxiii. 25. 27, 28, 29.

[2] This expression does not assume the Bible to be the law of God: it only implores the revelation of that law, wherever found.

rayer: and thus the work of Christian study would e auspiciously begun. Prayer would not, indeed, ıave been offered through the Mediator[1]; but this .he minister could supply, by adapting the above.

IV. *Instruction of the Presumptuous, Self-righteous, or Over-confident.*

These are of two kinds: 1. those who deem themselves favoured by a special and indefectible election of God; and 2. those who, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God, and there-

[1] No *Christian* can, without presumption, approach God save through Jesus Christ: nor indeed will *any* prayer ever be accepted, but for his sake. But the Old Testament saints knew Him not fully enough to pray in this manner; and their prayers were accepted. In like manner, the prayers of Cornelius came up for a memorial before God. A sceptick *cannot* pray through the Mediator; the moment he does so, he ceases to be such. Why should not an *ingenuous* sceptick (if such there be) be converted, as Cornelius was, through *sincere* prayer, and for the merits of Christ? especially when his prayers are such as the Holy Spirit has suggested to "holy men of God."

fore trust in themselves that they are righteous, and despise others[1].

1. The danger of the first class is a remissness in duty, from the impression of its needlessness in themselves and its uselessness towards others; a want of that vigilance which is absolutely required from the Christian.

Such persons may be instructed—

1st. That no election, apart from the conditions of repentance, faith, and obedience, is allowed by Scripture, or indeed by any divines, except the wild and enthusiastick Antinomians.

This may be widely proved from Scripture, which constantly implies, where it does not declare it; but the following texts are express and sufficient.

1 *Pet.* i. 17. "If ye call on the Father, who, *without respect of persons*, judgeth *according to every man's work*, pass the time of your sojourning here in *fear*." Here we learn that men's *conduct*, not their fancies, will be the criterion of their doom; a truth elsewhere frequently repeated[2]; also that the "respect of persons" for which the self-righteous fatalist contends, is a thing which has no existence;

[1] Rom. x. 3. Luke xviii. 9.

[2] Psal. lxii. 12. Prov. xxiv. 12. Matt. xvi. 27. 1 Cor. iii. 8. 2 Cor. v. 10. Rev. ii. 23., &c. &c. &c.

octrine also of frequent recurrence in Scripture[1]; 1 also, that our life is to be spent, not in cer- nty of success, but in earnest endeavour to avoid lure.

1 *Pet.* v. 8. "*Be vigilant.*" Be it remembered at this and the former text are taken from an pistle expressly addressed to the ELECT. See *Pet.* i. 2. So that the "election" of the Scrip- ures is not what dispenses with caution and vigi- ance.

Mark xiii. 37. Christ says to his disciples, "what I say unto you, I say unto ALL, Watch."

2 *Pet.* i. 10. "Give diligence to *make* your calling and *election sure*; for, *if ye do these things*, ye shall never fall." Here election is represented not as sure, but as requiring diligence to make it so; and the promise of final success wholly con- tingent or conditional.

To the same purpose speaks St. Paul, 2 *Tim.* ii. 10. "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory," where it is evident that these very elect were indebted, under God, to human means for salvation.

1 *Cor.* viii. 11. "And through thy knowledge

Deut. x. 17. Acts x. 34. Rom. ii. 11., &c. &c. &c.

shall the weak brother perish, for whom Christ died[1]?" Hence it appears that, even if Christ died for the elect only, the elect are not so to be understood as persons beyond the possibility of failure; for they may perish for whom Christ has died.

If to all this plain and express testimony the viiith and ixth chapters of the *Epistle to the Romans* be objected: let it be replied that what has been said is clear and explicit: that the Scripture cannot contradict itself; and that the viiith chapter expressly recognizes the doctrine of the rest of Scripture, making election dependent on *foreknowledge*[2]. "It is God that justifieth[3]." True. But God justifieth those only whom he promises to justify. Those only are his elect finally who "give *diligence*," and work out their own salvation with *fear* and *trembling*[4]. The ixth chapter of this epistle refers *solely* to *temporal* distinctions, as the whole context shews. But predestination is even by St. Paul considered one of the deep things of God[5]: whereas Christian duty is the simplest and most comprehensible part of revelation.

Besides, it is in the *Epistle to the Romans* that

[1] The same expression is found in Rom. xiv. 15.

[2] Rom. viii. 29.

[3] Ibid. 33.

[4] Phil. ii. 12.

[5] Rom. xi. 33.

e find some of the plainest declarations of re-onsibility, and of the necessity of moral duty. hapters vi.; xii.; xiii.; xiv.; xv. are wholly occupied ith Christian ethicks. And in xi. 20. seqq. we have ais remarkable evidence of the conditional cha-acter and pure requirements of Christian election. *Be not high-minded, but fear:* for if God spared ot the natural branches, *take heed* lest he also pare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, *if thou continue in his goodness; otherwise*, thou shalt be cut off. And they also, *if they abide not in unbelief*, shall be graffed in." And again, (xiv. 12.) "every one of us shall give account of himself to God." In the *Epistle to the Colossians* (iii. 12.) the Apostle makes several of the social duties, particularly HUMILITY, a test of election. "Put on, therefore, AS THE ELECT OF GOD, holy and beloved, bowels of mercies, kindness, HUMBLENESS OF MIND, &c.

If this plain reasoning fail to convince, let the objector be instructed,

2ndly, That, even granting his doctrine to be true, he has no proof of his individual election, and therefore he is required to be as diligent and humble as if he was convinced that all depended on him-

self: for if there be such an election, holiness is its only evidence.

1 *Cor.* x. 12. "Let him that *thinketh he standeth* take heed lest he fall." The objector "thinketh he standeth." He is then the very man addressed by the Apostle, and he cannot refuse to abide by the precept.

He may object (for self-righteousness is self-complacent) that he does not *think*, but *is certain* that he is irrevocably elected. Let him produce his evidence.

Meanwhile let him understand that St. Paul, who is commonly cited by persons of this description, as a proof, and the highest proof, of personal election, had no such assurance as dispensed with exertion, but quite the contrary.

1 *Cor.* ix. 27. "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, *I myself* should be a castaway." (ἀδόκιμος, reprobate.)

Phil. iii. 13. "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

f it be objected that the Apostle elsewhere aks confidently, it may be answered that the ıe of his departure (ἀναλύσεως, *deliverance*, 2 *Tim.* 6. seqq.) was then at hand. A Christian may ve, and ought to have, a well-grounded con- ence of his *present* peace with God: but this ffers widely from a confidence of remote and final ıccess, and much more widely from a careless ie, resting on idle presumptions [1]. Besides, every ›ber-minded and well-informed Christian will not ›rget to consider that St. Peter has expressly uarded against misconstruction of the Scriptures, ınd of St. Paul's Epistles in particular; and, after stating that they may be wrested to self-destruction, concludes with this remarkable caution: "Ye

[1] The author, though believing the Calvinistick system wholly unscriptural, and most injurious, when *logically* pursued, is not here recommending conversions from mere metaphysical and speculative Calvinism. If a man can manage to do justice, love mercy, and walk humbly with his God, resting all his trust in the Saviour's all-sufficient sacrifice, and imploring the Holy Spirit to sanctify all his ways, and yet with all this, believe his God "*a slave-master*" (I use the comparison of a great Calvinist, who defends slavery from it) and himself a machine, let him enjoy his paradox. But the character above described, and too frequently met with, is one of whom all *religious* persons (Calvinistick or Arminian) must desire the conversion; though I see not with what arguments the Calvinist can undertake it.

therefore, beloved, seeing ye know these things before, *beware*, lest ye also, being led away by the error of the wicked, *fall* from your own *stedfastness*[1]."

2. The second class of self-righteous persons wholly mistake the very object of Christianity. For Christ came not to call the righteous, but sinners, to repentance[2]. If they are what they affect to be, they have no need of a Saviour. Christ hath redeemed us from the curse of the law, being made a curse for us[3]. But if they have broken no law, they are under no curse; they are not therefore in need of redemption, and consequently can have no gratitude to Christ as their Redeemer.

The Holy Spirit by Isaiah describes the chosen people in language which, at first, might lead the reader to suppose that they were eminently pious. "They seek ME daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of ME the ordinances of justice; they take delight in approaching to God[4]." They thought themselves entitled to favour, and complained, "Wherefore have we fasted, and Thou seest not? Wherefore

[1] 2 Pet. iii. 17.
[2] Matt. ix. 13. &c.
[3] Gal. iii. 13.
[4] Isa. lviii. 2.

ave we afflicted our soul, and Thou takest no nowledge[1]?" Yet these were gross hypocrites, nd the prophet was instructed to "cry aloud, pare not, and lift up his voice like a trumpet, to hew them their transgressions and their sins[2]." Such are those mentioned by St. Paul as signs of perilous times, "having a form of godliness, but denying the power thereof[3]." Using the outward ordinances, perhaps performing some of the moral duties, but not for the glory of God: and yet boasting of their sanctity, and elated with their superiority to their neighbours.

Such was the Church of Laodicea, which our Lord thus addresses: "Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see[4]."

The minister must consider himself addressed in the person of the prophet, and "spare not" "loudly" to denounce and discover such self-deceitful sin.

[1] Isa. lviii. 3.
[2] Ibid. 1.
[3] 2 Tim. iii. 5.
[4] Rev. iii. 17.

He must urge such persons to abandon their pretensions, to seek the riches of the grace of Christ, the wedding garment, the robe of righteousness, made clean in the blood of the Lamb, and to seek the knowledge of God and themselves in the Bible, praying that God would open their eyes that they may see wondrous things out of the divine law. Let him speak to them the same parable which our Lord addressed to the same class of persons, *Luke* xviii. 10. The humble penitent publican was justified rather than the exact but self-righteous Pharisee. "For EVERY ONE that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

There will be persons who will say to our Lord, in the day of judgment, "We have eaten and drunk in thy presence, and thou hast taught in our streets;" we have received thy heavenly sacraments; we have attended duly on the ministering of thy word. "But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity[1]."

Our Lord speaks thus to persons of the same description: "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomi-

[1] Luke xiii. 26, 27.

ation in the sight of God[1]." And again: "Ex-
ept ye be converted, and become as little children,
e shall not enter into the kingdom of heaven[2]."

Rom. xii. 3, and 16. "I say, through the grace
iven unto me, to every man that is among you,
ot to think of himself more highly than he ought
o think, but to think soberly. Be not wise in your
wn conceits."

Isa. v. 21. "Wo unto them that are wise in their
wn eyes, and prudent in their own sight."

The prophet Habakkuk also distinguishes be-
ween the self-righteous and those who are justified
n God's appointed way, through faith in his Son's
blood. (ii. 4.) "Behold, his soul which is lifted up
is not upright in him; but the just shall live by his
faith."

The young man who came to seek salvation from
Christ (*Matt.* xix. 16.) trusted in his fulfilment of
the law, which, however, must have been imperfect;
but he had not courage to follow Christ. The
minister may hence discourse on the spirituality of
the law, and the necessity of an unreserved devo-
tion to the Saviour.

1 *Pet.* v. 5, 6. "Be clothed with humility: for
God resisteth the proud, but giveth grace unto the

[1] Luke xvi. 15. [2] Matt. xviii. 3.

humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

Scriptures applicable to both classes of self-righteous persons, which may be read with suitable observations.

Gen. xi. *Numb.* xii.; xvi. *Deut.* viii.; ix. 1 *Kings* xxi. 2 *Chron.* xxvi.; xxxii. *Job* ix.; xxxiii.; xxxiv.; xxxv. *Psal.* xiv. The books of *Proverbs* and *Ecclesiastes*. *Isa.* ii.; x. *Dan.* iv.; v. *Matt.* xviii. to ver. 10.; xix. 16—30.; xx. 20. seqq.; xxiii. *Mark* x. *Luke* ix.; xiv.; xvii.; xviii.; xx.; xxii. *John* xiii. *Acts* xii. *Rom.* ii.; iii.; vii.; xi.; xii. 1 *Cor.* i.; iii.; iv.; viii. 2 *Cor.* x. *Gal.* v.; vi. *Phil.* ii.: iii. *Heb.* iv. *James* iv. *Rev.* ii.; iii.

A Prayer which may be used by the Minister on behalf of a presumptuous, self-righteous, or over-confident person [1].

Be Thou exalted, O God, above the heavens, and

[1] Psal. cviii. 5. Isa. ii. 10, 11.; xxx. 18. 1 Pet. v. 5. Dan. iv. 37. Lam. v. 21. Psal. lxviii. 18. Zech. xii. 10. 2 Cor. x. 5. Heb. xii. 28. 1 Cor. x. 12. 2 Pet. i. 10. Psal. lxxi. 16. Phil. ii. 5.

ıy glory above all the earth! before the glory of ıy majesty let the lofty looks of man be humbled, nd the haughtiness of man bowed down, and be Thou alone exalted this day; and therefore be xalted, that Thou mayest have mercy. We know ndeed that Thou resistest the proud; but those hat walk in pride Thou art able to abase: turn Thou therefore our *brother* unto Thee, and *he* shall e turned. Thou hast received gifts for men; yea, or the rebellious also, that Thou mightest dwell ımong them. Pour therefore upon our *brother* the spirit of grace and of supplication, that *he* may look on Him whom *he* hath pierced, and mourn in bitterness, casting down imaginations, and every high thing that exalteth itself against the knowledge of Thee, and bringing into captivity every thought to the obedience of Christ. Let *him* have grace, whereby *he* may serve Thee acceptably with reverence and godly fear, taking heed lest *he* fall, giving diligence to make *his* calling and election sure, but making mention of thy righteousness only. Let this mind be in *him*, which was also in Christ Jesus; through whom we seek these and all blessings here and for evermore. *Amen.*

Instructions for the ignorant will be wholly ap-

plicable here; for the self-righteous person is either of a false knowledge, or "*ignorant* of God's righteousness[1]" or mode of justification. The same prayers, psalms, &c. may be therefore used as for the ignorant. And if it please God to bless the minister's labours with the conversion of the presumptuous person, the same observations, prayers, psalms, books, &c. may be used as in the case of the penitent ignorant person.

Psal. cxxxi. is a good devotional exercise of resolution to be humble, and to trust the promises of God.

The Collect for the Sunday next before Easter may be profitably adapted in this case.

THE COMMAND.—Humble yourselves in the sight of the Lord. *James* iv. 10.

THE PRAYER.—God be merciful to me a sinner. *Luke* xviii. 13.

THE PROMISE.—He that humbleth himself shall be exalted. *Luke* xviii. 14.

THE WARNING.—Hearken unto Me, ye stout-hearted, that are far from righteousness. *Isa.* xlvi. 4.

THE RESOLUTION.—I will stand upon my watch, and set me upon the tower, and watch and see what

[1] Rom. x. 3.

He will say unto me, and what I shall answer when I am reproved. *Hab.* ii. 1.

THE DOCTRINE.—Behold his soul which is lifted up is not upright in him; but the just shall live by his faith. *Ibid.* 4.

THE RESOLUTION.—I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. *Psal.* lxxi. 16.

THE PROMISE.—I will bring near my righteousness. *Isa.* xlvi. 4.

V. *Instruction of the melancholy or desponding.*

The first thing to be done is to discover the source of melancholy: it may be disease, in which case the natural rather than the spiritual physician is to be consulted.

In other cases, it may be generally thus classed.

1. Irritability under temporal affliction.

2. An apprehension of living under the absolute decree of God's reprobation.

3. An overwhelming sense of sin and of its consequences.

1. The first of these cases may be treated by the considerations pertinent to sickness, and to the death of friends, given above: these being only modes of temporal affliction. The duties of resignation and faith being chiefly insisted on.

"The sorrow of the world" (a sorrow for worldly things) "worketh death[1];" and therefore is to be resisted by every Christian. To those afflicted with the unkindness of others, the following texts may be added; and the considerations on forgiveness above given employed. But it must not be forgotten that these comforts only apply to true Christians.

Matt. x. 24—26. "The disciple is not above his master, nor the servant above his lord: it is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore."

John xv. 18, 19. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have

[1] 2 Cor. vii. 10.

osen you out of the world, therefore the world ateth you."

John xvi. 33. "These things have I spoken unto ou, that in me ye might have peace. In the world e shall have tribulation; but be of good cheer: I ave overcome the world."

Even David in *Psalm* xli. 9. speaks of the unkindness of his friend, but more probably of that greater act of ingratitude which our Lord was compelled to sustain: "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

1 *John* iii. 13. "Marvel not, my brethren, if the world hate you."

2. The second class of melancholy persons are to be instructed that their apprehension is false, and unwarranted by Scripture, none being absolutely and unconditionally foredoomed to condemnation.

This fact is positively affirmed in the following texts:

Psal. cxlv. 9. "The Lord is good to ALL, and his tender mercies are over all his works."

Ezek. xxxiii. 2. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live."

1 *Tim.* ii. 3, 4. "God our Saviour will have ALL men to be saved, and come to the knowledge of the truth."

2 *Pet.* iii. 9. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that ALL should come to repentance."

Christ came to save all, and all may be saved who embrace salvation through faith in Him. This doctrine is found in the texts following,

John iii. 16, 17. "God so loved THE WORLD (not *a few*) that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that THE WORLD through Him might be saved."

1 *Cor.* xv. 22. "As in Adam all die, even so in Christ shall ALL be made alive." See *Rom.* v.

2 *Cor.* v. 14. "One died for ALL—He (Christ) died for ALL."

1 *Tim.* ii. 5, 6. There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for ALL.

Ibid. iv. 10. "We trust in the living God, who is the Saviour of ALL men; specially of those that believe."

Heb. ii. 9. "We see Jesus, who was made a .tle lower than the angels, for the suffering of ɜath, crowned with glory and honour; that He y the grace of God should taste death for EVERY :AN."

1 *John* ii. 2. "He (Christ) is the propitiation for ›ur sins; and not for ours only, but also for the ›ins of THE WHOLE WORLD."

Such a body of plain, direct, scriptural evidence, ›f expressions varying in their manner, but agreeing in their distinct and positive character, would seem incontestible. But the melancholy person may yet urge,

1. Has not Christ said, "No man can come unto me except the Father draw him [1]?"

Answer. Certainly. No man can come without the grace of God drawing (not *forcing*) him. But is this grace denied to any? "The grace of God which bringeth salvation hath appeared unto ALL men [2]," says St. Paul. "I, if I be lifted up from the earth, will DRAW ALL men unto me [3]," says the Saviour.

2. But does not the apostle mention certain "vessels of wrath fitted to destruction [4]?"

[1] John vi. 44.
[2] Tit. ii. 11.
[3] John xii. 32.
[4] Rom. ix. 22.

Answer. True. But "fitted to destruction," by whom? Not by God surely, but by themselves, according to that pathetick remonstrance in the Prophet, "O Israel! *thou hast destroyed thyself*: but in Me is thy help[1]." So that there is help in God, even when we have ruined our own souls.

3. But do we not read in the Scripture that God hath made the wicked for the day of evil[2]?

Answer. True again. But God made *them* not wicked. "God hath made man upright; but they have sought out many inventions[3]." And God hath certainly reserved the finally impenitent for judgment. Yet it is only "the wicked," the impenitent and rebellious, who are so reserved.

"As for that text, *Rev.* xxi. 8. The fearful, &c. —shall have their part in the lake which burneth with fire and brimstone, it is plain that by *the fearful* in this place is meant either such as refuse to embrace the Christian religion, or who, having embraced it, are afraid to continue stedfast to the end, on account of the cross; and therefore cannot be supposed to have any reference to those who are working out their salvation with fear and trembling according to the directions of the Gospel[4]."

[1] Hos. xiii. 9. [2] Prov. xvi. 4. [3] Eccles. vii. 29.

[4] Paley's Clergyman's Companion. See also Part II. § I. Sermon x. p. 238.

Such may serve as heads of discourse; and the visited person, if dissatisfied, or inclined to put further objections, may be instructed in the general, that the clear and numerous texts are always to be allowed to weigh before the obscure and few; and that, if any persons were really absolutely reprobated, the promises and threats of Scripture would both be alike useless and nugatory.

The Scriptures above cited respecting faith and repentance may be profitably read here. And the same Psalms, &c. &c. used as in the case of the penitent. General Psalms, books, &c. applicable to all melancholy persons will be added at the end of this division.

3. The third class of melancholy persons may be oppressed with apprehensions on account of some great and fearful violations of the law of God, or they may be well-intentioned persons, who feel those convictions of their own sinfulness and their consequent forfeiture to divine justice, which must arise in every reflecting mind, not sufficiently dwelling on the doctrine of the atonement. To these latter that doctrine must, of course, be principally preached. But "if the person is under agonies of mind, on account of some great sin, or wickedness

long lived in, a prudent pastor will not too hastily speak peace to him; he will rather endeavour that he may continue to sorrow after a godly sort; that is, not so much for having offended against a God who can destroy both body and soul in hell, but as having offended a gracious Father, a merciful Saviour, and an Holy Spirit. Such a sorrow as this will not lessen a Christian's horror for sin, but will make him more humble, more fearful of offending: acknowledging God's justice and his own unworthiness, but yet resolving to lay hold of the promises of mercy, for Christ's sake, to penitent sinners[1]." To persons of this description the considerations respecting God's holiness, &c. in the Instruction of the Ignorant, (but never without those on faith and repentance also) may be applied. The same prayers, books, &c. will also apply.

Whatever the degree of sin, this can make no difference in the need of comfort; although it may make the pastor more or less forward to administer it, accordingly as he conceives the person's penitence to fall short of its due proportion, or degenerate towards despair.

Comfort in this case is entirely to be derived from the consideration of God's willingness to save

[1] Bishop Wilson's "Parochialia."

all, and from the universal efficacy of Christ's sacrifice, both as regards every sinner, and every sin.

Texts on this subject have been alleged in this division and in that on repentance and faith, and the following may be added:

Psal. ciii. 8. "The Lord is merciful and gracious; slow to anger and plenteous in mercy. He will not always chide; neither will He keep his anger for ever."

Psal. xxx. 5. "His anger endureth but a moment, and in his favour is life."

Psal. lxxxvi. 5. "Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee."

Psal. cxxx. 7, 8. "With the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel from all his iniquities."

Isa. xlii. 3. "A bruised reed shall He not break, and smoking flax shall He not quench."

Isa. lxi. 1, 2. "The Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted .... to comfort all that mourn."

Mic. vii. 18, 19. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He

retaineth not his anger for ever, because HE DELIGHTETH IN MERCY. He will turn again, He will have compassion upon us. He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

Luke xix. 10. "The Son of Man is come to seek and to save that which was lost."

Matt. v. 4. "Blessed are they that mourn; for they shall be comforted."

Matt. xi. 28., *John* vi. 37. "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" "and him that cometh to me I will in no wise cast out."

1 *John* i. 7. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The above texts are sufficient for their purpose; but it is a blessed fact that the texts declaratory of the mercy of God are far too numerous to be transcribed into a work of this nature, as they embrace a very considerable portion of the sacred volume.

If it should be objected that the sin against the Holy Ghost can never be forgiven, let it be replied that, whatever that sin may be, it is clearly one that wilfully dishonours and opposes that Divine

erson; and therefore the very sense of sin, as an fence against God, is proof of the absence of that eadly transgression. And the very passages hich denounce that sin, assure us that "all manner f sin and blasphemy shall be forgiven unto men[1]."

If the person visited object his coldness, inadequate love of God, insufficient exertion, &c. this may be no more than what every Christian feels, and the more in proportion to his convictions. Is the person living in some known sin, or in neglect of some known duty? If he is, he must repent and amend. Is he not, but on the contrary, making real, though perhaps slow progress? let him not be discouraged, or weary in well-doing: for in due season he shall reap, if he faint not[2].

Some persons are possessed with the idea that some undefinable assurance is necessary to a state of grace, and are dissatisfied because they cannot realize it. Let them be instructed that such assurance is not an object of Christian desire, as it is not scriptural. It is not easy to prove a negative; the visited person must therefore be sent to his Bible in order to see that the doctrine is not there. Few texts are alleged in its favour; the most com-

[1] Matt. xii. 31. See Mark iii. 26. and Luke xii. 10.

[2] Gal. vi. 9.

mon is *Rom.* viii. 16. "The Spirit itself beareth witness with our spirit that we are the children of God." But how beareth witness? In his word, assuredly: which, compared with the testimony of our own "spirits" or consciences, beareth witness to our state towards God. We may add that sudden regenerations, internal revelations, &c., contradict the Scripture account of the Spirit's operation, *John* iii. 8. "The wind bloweth where it listeth; and thou hearest the sound thereof, but *canst not tell* whence it cometh and whither it goeth; *so* is every one that is born of the Spirit."

Chapters applicable to the consolation of this description of melancholy persons, besides those on repentance and faith before mentioned.

Isa. xxv.; xxxv.; xl.; xlii.; xliii.; xlix.; l.; liv.; lxi. *Jer.* xxx.; xxxi.; xxxiii. *Zeph.* iii. *John* xiii.; xiv.; xv.; xvi.; xvii. *2 Cor.* i.; ii.; vi. *2 Thess.* ii; iii. *Rev.* xxi.; xxii.

Books for the Desponding. Kettlewell's "Office for one troubled in mind;" Clarke's "Scripture Promises;" Doddridge's "Rise and Progress," chapters viii. and xii. to xvi. inclusive.

Psalms for the devotions of the Desponding.—xxiii.; xxv.; xxxi.; xlii.; xliii.; lxxvii.

Applicable Collects and portions of the Liturgy.—Collect for Sunday after Ascension; second Collect at Evening Prayer; last prayer in Confirmation Service.

It cannot be too often urged upon the melancholy person that PRAYER is a duty of as much comfort as necessity [1].

Prayer to be used by the minister with a desponding person [2].

O Almighty and most merciful Father! Thou hast anointed thine eternal Son to preach good tidings unto the meek, and hast sent Him to bind up the broken-hearted, to proclaim liberty to the captives, and to comfort all that mourn: and all thy promises in Him are yea, and in Him, Amen. We therefore, who are heavy laden, and labouring beneath the pressure of our sins, come unto Thee through Him, that we may find rest to our souls,

[1] See Part II. § I. Sermon xxxiv.

[2] Isa. lxi. 1, 2. 2 Cor. i. 20. Matt. xi. 28, 29, 30. John xxvi. 37. James i. 6. Matt. vii. 7, 8.; xxv. 11. John xiv. 18. 16, 17. Isa. xxxv. 4. Psal. xxvii. 7. 9. 11. 1 Tim. vi. 4. Psal. lxxxv. 16.; xxv. 18. 20.; cxxvi. 5.

and exchange our weighty sorrows for the ease of his heavenly yoke. We come to Thee through Him, believing that Thou wilt not cast us out. We ask in faith; O grant that we may receive! We seek: enable us to find! We knock; Lord, Lord, open unto us. Leave us not comfortless, but send to us a Comforter to abide with us for ever, even the Spirit of truth. Say to them that are of a fearful heart, Be strong, fear not. Our eyes are unto Thee, O God the Lord: in Thee is our trust: leave not our souls destitute. Hear, O Lord, when we cry with our voice: have mercy also upon us, and answer us; hide not thy face far from us: put not thy servants away in anger: Thou hast been our help; leave us not, neither forsake us, O God of our salvation. Teach us thy way, O Lord, and lead us in a plain path, not doting about questions and strifes of words. Turn unto us, and have mercy upon us; give thy strength unto our *brother*, and help *him*: look upon *his* affliction, and *his* pain; and forgive all *his* sins. O keep *his* soul, and deliver it; for *he* putteth *his* trust in Thee. Grant that as *he* has sown in tears upon earth, *he* may reap in joy everlasting, through thy Son Jesus Christ our Lord. *Amen.*

Ejaculations for a melancholy person, which may be combined into a prayer [1].

I am poor and needy, and my heart is wounded within me; and a wounded spirit who can bear? Wo is me for my heart! my wound is grievous!

Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt Thou, O Lord, be altogether unto me as a liar, and as waters that fail? Will the Lord cast off for ever? and will He be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up his tender mercies? Is there unrighteousness with God? God forbid! yea, let God be true, but every man a liar!

In God's word will I rejoice: in the Lord's word will I comfort me: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed."

[1] Psal. cix. 22. Prov. xviii. 14. Jer. x. 19.; xv. 18. Psal. lxxvii. 7, 8, 9. Rom. ix. 14.; iii. 4. Psal. lvi. 10. (Common Prayer translation) Isa. liii. 5. Gen. xlix. 18. Psal. xxvii. 13, 14.; cxix. 156. 28.; vi. 4.

I have waited for thy salvation, O Lord.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.

Great are thy tender mercies, O Lord; quicken me according to thy judgments.

My soul melteth for heaviness; strengthen Thou me according to thy word.

Return, O Lord! deliver my soul: oh save me for thy mercies' sake, through my Saviour Jesus Christ.

VI. *Preparation of adults for Baptism, and of candidates for Confirmation.*

These preparations are, of course, substantially the same; both being an inculcation of the nature and importance of the baptismal vow.

Bishop Wilson recommended his clergy to devote one month to the instruction of such persons; and he has given a method of so doing in his "Parochialia." Nothing here is intended to supersede that method, should the pastor be inclined to

ploy it. What is here suggested may be made xiliary to that plan, or it may form a plan of elf.

The time of preparation must depend on so many rcumstances, that it would be impossible to lay own with effect a separate scheme for any given umber of days.

The catechism, as the great requirement of our Church, must first be examined into; but as it is the understanding, which, more than the repetition, is of consequence; this must afterwards be strongly inculcated.

The candidates being assembled, each day's exercise may begin with the collects for the 10th and 18th Sundays after Trinity, the first collect in the Confirmation Service[1], and that for the second Sunday in Advent; with the Lord's prayer: concluding with a division of the cxixth Psalm, the ordinary doxology, the Collect at the end of the Communion Service (Grant, we beseech Thee, &c.) and 2 *Cor.* xiii. 14. as given in the Common Prayer; or the blessing, "The peace of God," &c.

After the Catechism, Lewis or Crossman's Expositions, and the Questions and Answers on Con-

[1] In the case of preparation for baptism, the 2nd collect in the Baptismal Service for adults may be substituted.

firmation, circulated by the Society for Promo Christian Knowledge.

Then some work or part of a work on the sub each day, with a lesson and exposition from Bible.

Works on this subject. Oxford Catechis Dr. Adams's "Pastoral Advice to Young Perso before Confirmation." Nelson's "Instruction f Confirmation." Archbishop Secker's "Sermon o Confirmation." Davys's "Village Conversation o Confirmation." Hale's "Preparation for Confir mation." "Reflections on Confirmation," dispers by the Society for Promoting Christian Knowledge. Doddridge's "Rise and Progress," Chapters xi to xxii. inclusive, may be profitably adapted. For those who are about to be baptized, Bradford "On Baptismal and Spiritual Regeneration" may be added.

Scriptures profitable for exposition to candidates for baptism or confirmation. Baptism expressly discussed, *John* iii. Confirmation, *Acts* viii.; xix.

By baptism, I. we renounce, (1.) the world, (2.) the flesh, and (3.) the devil. II. We covenant to believe all the articles of the Christian

h. III. We agree to keep God's Holy Will
l Commandments. Which vow we renew at
nfirmation.

I. Scriptures referring to the world, the flesh,
nd the devil.

1. The world. *Deut.* viii. 1 *Kings* iii. *Job* xvii. *Prov.* i. *The Book of Ecclesiastes.* *Matt.* . ; xiii.; xvi.; xix. 16. to the end; xxiv. *Luke* ix.; .. 38. to the end; xiv.; xx.; xii.; xvi. *John* vi.; vi.; xvii. *James* iv. 1 *John* ii.; iv.; v.

2. The flesh. *Prov.* ii.; v.; vii. *Matt.* xv. to verse 20. *Rom.* vii.; viii. *Gal.* v.; vi. *Eph.* iv.; v. to verse 21. *Col.* iii. 2 *Pet.* ii. *Jude.*

3. The devil. *Gen.* iii. *Job* i.; ii. *Zech.* iii. *Matt.* iv. or *Luke* iv. *Matt.* xii. 2 *Cor.* xi. *Eph.* vi. 1 *Pet.* v. 1 *John* iii.

II. Scriptures referring to the articles of the Christian faith.

God made heaven and earth, *Gen.* i.; ii. Jesus Christ his Son conceived by the Holy Ghost and born of the Virgin Mary, *Matt.* i. or *Luke* i. Suffered under Pontius Pilate, crucified, dead and buried, *Matt.* xxviii. or *Mark* xv. or *Luke* xxiii. or *John* xix. Descended into hell, *Psal.* xvi. Third

day rose again from the dead and ascended into heaven, *Luke* xxiv. Sitteth at the right hand of God, *Heb.* i. Shall come to judge the quick and the dead, *Matt.* xxv. 31. to the end. Effusion and promise of the Holy Ghost, Holy Catholick Church, communion of saints, forgiveness of sins, *Acts* i. Resurrection of the body, and life everlasting, 1 *Thess.* iv. 13. to the end, or 1 *Cor.* xv.

Scriptures on faith and repentance, the requirements of baptism, will be found above.

III. Scriptures referring to God's will and commandments have been already given immediately after what has been said on faith and repentance.

As it will not always be possible to present to the candidates all the Scriptures here set down, it will be advisable, if any are omitted, that such should be from the Old Testament; and that those which are retained should exhibit a connected view of the subject. The *shortest possible* course of Scripture reading for this object will be, 1 *John* iv. *Rom.* vii. *Gal.* v. *Matt.* iv. or *Luke* iv. *Heb* i. *Mark* xv. *Acts* i.; ii. *Matt.* v.; vi.; vii. *Rom.* iii.; iv. *James* ii. *Luke* xv.

e following Commands, Prayers, &c. may be copied and taken home by candidates for baptism or confirmation.

The COMMAND FOR BAPTISM:

Go ye, and teach all nations, baptizing them in e name of the Father, and of the Son, and of the oly Ghost. He that believeth and is baptized, all be saved, but he that believeth not shall be mned. (*Matt.* xxviii. 19. *Mark* xvi. 16.)

The PRAYER.—Wash me throughly from mine iquity, and cleanse me from my sin. (*Psal.* li. 2.)

The PROMISE.—I will sprinkle clean water upon ou, and ye shall be clean. *Ezek.* xxxvi. 25.

APOSTOLICK PRACTICE FOR CONFIRMATION.—Then laid they their hands on them, and they received the Holy Ghost. *Acts* viii. 17.

The PRAYER.—Strengthen Thou me, according to thy word. *Psal.* cxix. 28.

The PROMISE.—Ye shall receive the gift of the Holy Ghost: for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. (*i. e.* as many as shall hear the Gospel.) *Acts* ii. 39.

The COMMAND.—Love not the world, neither the things that are in the world. 1 *John* ii. 15.

The PRAYER.—Turn away mine eyes from beholding vanity, and quicken Thou me in thy way. *Psal.* cxix. 37.

The PROMISE.—Be of good cheer: I have overcome the world. *John* xvi. 33.

The COMMAND.—Walk in the Spirit, and ye shall not fulfil [fulfil not, *marg.*] the lust of the flesh. *Gal.* v. 16.

The PRAYER.—Hold up my goings in thy paths, that my footsteps slip not. *Psal.* xvii. 5.

The PROMISE.—My grace is sufficient for thee. 2 *Cor.* xii. 9.

The COMMAND and PROMISE.—Resist the devil and he will flee from you. *James* v. 7.

The PRAYER.—Preserve my life from fear of the enemy. *Psal.* lxiv. 1.

The COMMAND.—Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you that it may be well unto you. *Jer.* vii. 23.

The PRAYER.—Teach me, O Lord: I will walk thy truth. *Psal.* lxxxvi. 11.

The PROMISE.—I will instruct and teach thee in the way which thou shalt go. *Psal.* xxxii. 8.

Commands, promises and threats proper for the meditation of candidates for baptism or confirmation.

John iii. 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Psal. lxxvi. 11. Vow, and pay unto the Lord your God.

Eccl. v. 4, 5. When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

Matt. xvi. 24—27. Jesus said unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me: for whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the

whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then He shall reward every man according to his works.

Rom. viii. 13. If ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.

Gal. vi. 8. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

1 *John* iii. 8. He that committeth sin is of the devil.

Luke xiii. 3. Except ye repent, ye shall all perish.

Ezek. xviii. 13. Repent, and turn yourselves from all your transgressions: so iniquity shall not be your ruin.

Acts xvi. 31. Believe on the Lord Jesus Christ, and thou shalt be saved.

Mark xvi. 16. He that believeth not shall be damned.

See the Outline of a Sermon on Baptism, Part II. §. I. Sermon XXVI.

ſter Confirmation, Archdeacon Pott's Elemen-
Discourse on this subject may be recommended;
, Nowell's "Earnest Exhortation."

/ith regard to the Lord's Supper, the works of
son, Gibson, and Wilson will be ample for
:uction. The Companion to the Altar is excel-
for its purpose. See Part II. §. I. Sermon
VIII.

'hose who have been properly instructed in the
ies required by confirmation, will not need the
itation of vulgar objections on this subject.
t see Part II. §. I. Sermon LV.

I. *Texts of command and encouragement to*
prayer, useful for production on all occasions.

1. *In general.*

Gen. xxxii. 26. Jacob said to the angel, I will
t let Thee go, except Thou bless me; and in
rse 28, he is addressed, As a prince hast thou
wer WITH GOD and with men, and hast prevailed.
1 *Chron.* xvi. 11.; xxviii. 9. Seek the Lord
id his strength: seek his face continually. If
ou seek Him, He will be found of thee.

Psal. xxxiv. 10. They that seek the Lord shall
ot want any good thing.

Psal. lxv. 2. O Thou that hearest prayer, unto Thee shall all flesh come.

Jer. xxxiii. 3. Call unto Me, and I will answer thee, and shew thee great and mighty things which thou knowest not.

Amos v. 4—6. Seek ye Me, and ye shall live. Seek the Lord, and ye shall live.

Matt. xviii. 19. If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Matt. xxi. 22. All things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Luke xviii. 1—8. And he spake a parable unto them to this end, that men ought always to pray and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night

nto him, though he bear long with them? I tell ou that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find aith on the earth?

Luke xi. 1—13. And it came to pass, that, as He was praying in a certain place, when He ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And He said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us, And lead us not into temptation; but deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet, because of his importunity, he will rise and give him as many as he needeth. And I say unto you, Ask,

and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him!

John xiv. 13, 14. Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

John xvi. 23, 24. Whatsoever ye shall ask the Father in my name, He will give it you. Ask, and ye shall receive; that your joy may be full.

Rom. viii. 26. The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Phil. iv. 6. Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

1 *Thess.* v. 17. Pray without ceasing.

James v. 13. Is any afflicted? let him pray.

1 *Pet.* iv. 7. Watch unto prayer.

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2. *Conditions of acceptance.*

Deut. iv. 29. If thou shalt seek the Lord thy God, thou shalt find Him, *if thou seek Him with all thy heart and with all thy soul.*

Psal. xxxiv. 15. The eyes of the Lord are upon *the righteous,* and his ears are open to *their* cry.

Psal. lxvi. 18. *If I regard iniquity in my heart,* the Lord will *not* hear me.

Prov. xv. 8. *The sacrifice of the wicked* is an *abomination* to the Lord; but the prayer of the *upright* is his *delight.*

Ibid. xxviii. 9. *He that turneth away his ear from hearing the law,* even *his* prayer shall be an abomination.

See *Isaiah* lviii.

Jer. xxix. 13. Ye shall seek me and find me, *when ye shall search for me with all your heart.*

Mark xi. 25, 26. When ye stand praying, *forgive,* if ye have ought against any: that your Father also which is in heaven may forgive you

your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

James i. 5—8. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *But let him ask in faith, nothing wavering.* For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not *that man* think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.

Ibid. iv. 3. Ye ask and receive not, *because ye ask amiss,* that ye may consume it upon your lusts.

Ibid. v. 16. The effectual *fervent* prayer of a *righteous* man prevaileth much.

1 *John* iii. 22. Whatsoever we ask we receive of Him, *because we keep his commandments, and do those things that are pleasing in his sight.*

1 *John* v. 14, 15. This is the confidence that we have in Him, that *if we ask any thing according to his will,* he heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

The subject of Prayer is further treated in Part II. §. I. Sermon XXXIV.

PASTORALIA.

PART II.

§ I. OUTLINES OF SERMONS.

§ II. LIST OF BOOKS FOR THE USE OF THE CLERGY.

PASTORALIA.

PART II.

§ I. OUTLINES OF SERMONS.

Introductory Rules for filling up the Outlines, or composing on the same scheme.

1. It is rather for the sake of method than of necessity, that PRAYER should be mentioned as the first approach to the composition of a sermon. Without this, it is evident, all hope of genuine success is presumption. A prayer has been already given for that purpose [1], and the minister can add any thing which the peculiarity of his subject may seem to require.

2. The CHOICE OF A SUBJECT is often determined by the circumstances of a parish; sometimes, by the occasion; and in other cases it may well be guided by some difficulty or instructive text in the Lessons, Epistle, or Gospel. Provided such difficulty be doctrinal, and not on some dry point of chronology, &c.; except in exclusively educated

[1] Part I. § II. 1.

congregations, and where such point has been used to the prejudice of revelation. OUR SAVIOUR'S DISCOURSES GENERALLY HAD REFERENCE TO CIRCUMSTANCES OF TIME, PLACE, OR VOCATION. "A word spoken *in season*, how good is it[1]!"

3. "RIGHTLY DIVIDING THE WORD OF TRUTH[2]" is an important duty. If referred to a system of Christian instruction, it may be understood to mean a clear exposition, particular and synoptical, of "all the counsel of God[3]." This has been attempted in the following outlines, which, severally endeavouring to impart a distinct view of some Christian doctrine or duty, aim to embrace a correct idea of the dependence of all on each other. A sermon is a map of a province; the year's collection, if not a yet smaller, should form a map of the whole kingdom of heaven[4]. If the Apostle's instruction be applied

[1] Prov. xv. 23. [2] 2 Tim. ii. 15. [3] Acts xx. 27.

[4] If the above remarks be true, nothing can be more injurious than the practice so commonly expected from the clergy, of never preaching the same sermon twice. The necessity of a frequent recurrence to all the departments of revealed knowledge is evident. When a minister has treated one of these, it is to be presumed he has done so to the best of his power; yet he must incur the charge of idleness, unless, when he shall have occasion to return to that subject, he writes another, and consequently, an inferior sermon. This prejudice is a great disadvantage to the discourses of the clergy, and not less so to the edifi-

o a single sermon, we must understand it to signify a clear arrangement of the texts bearing on the subject we treat; the application of *all* such texts, and the application of none except in their *proper* meaning. Our subject too must be *chiefly* illustrated from those parts of Scripture which *expressly* treat it. To revert to our metaphor, it is not enough that we define the *limits* of our province; we must exhibit its *features;* and though we *trace* not, we should *indicate* the country on which it borders; for instance, repentance should never be preached without the atonement which makes it efficacious, nor faith without the works which are its proper fruit and evidence. The Apostolick precept may also be considered as referring to a judicious exhibition of the Gospel according to the spiritual condition of a congregation. See *Matt.* xiii. 11—16., *Mark* iv. 33., *John* xvi. 12., 1 *Cor.* iii. 2., *Heb.* v. 11—14.

4. For the STYLE, nothing can be studied so advantageously as our Lord's discourses. Plain and intelligible, but noble and eloquent as simple,

cation of their congregations; but the clergyman must indulge it, or perhaps he may fail of a hearing. *The outlines in this work are so constructed that they will, for the most part, allow several sermons to be written from them on the same subject.*

is in their description. Intelligibility is not necessarily vulgarity. "I use great plainness of speech" is a good rule, and truly Scriptural by implication; though the "plainness [1]" of which the Apostle speaks has no reference to this subject. When there is any direct discourse of our Saviour's on the preacher's subject, that discourse should be constantly read till its spirit is imbibed, and its character transferred.

5. The text should be always examined in the original.

6. The principal words in the text should be selected, and looked out in Parkhurst, if Hebrew, and Schleusner, if Greek; their meaning and use will be there determined, and illustrative texts adduced, which may be set down for seasonable introduction. The LXX version may also be examined as illustrative.

7. The principal English words may be sought in Cruden, who will contribute further illustration.

8. Parallel places may be found by a Bible with marginal references [2]; by Gastrell's "Christian In-

[1] 2 Cor. iii. 12. Παῤῥησία. This text has been applied in an incorrect grammatical, though in a correct moral sense.

[2] This every clergyman, the writer had almost said every Christian, should possess. It will be most useful in the application of these out-

ıtes," and by Locke and Dodd's Common-place ·ok, or that by Strutt [1].

9. The Bible of the Society for Promoting Chris-.n Knowledge will afford and suggest suitable mmentary and reflection.

10. The context should be examined, and, if ecessary, its substance given.

11. *After* the outline is sketched, a *good* sermon r treatise on the subject should be read.

Abbreviations used in the following Outlines.

S. subject. T. text. M. L. Morning Lesson. E. L. Evening Lesson. G. Gospel. † Shews that the sermon may be used equally on any other Sunday. Yet the sermons so marked should succeed in their order. PW. Principal word or words. SS. Scripture or Scriptures where the subject or

lines, for the limits of this work will often only allow *one* text to be noticed where a marginal reference would supply *many*.

[1] The author, because he does not think himself at liberty to suppose the clergy ignorant of the Scriptures, may be censured as recommending *mechanical* composition. To such cavils he has only to say, that he should hold all these helps miserably inefficient, unless combined with the most solid groundwork of Scripture learning. Without this, any attempt to combine these several aids would be as fruitless as the endeavour of one ignorant of architecture to restore the ruined proportions of the Parthenon.

doctrine is treated *ex professo.* PP. Parallel texts, or texts useful for illustration or introduction.

OUTLINES.

First Sunday in Advent.

SERMON. I.

S. The first Advent of our Lord.—T. *John* i. 11. "He came unto his own, and his own received Him not."—PW. ἦλθε—ἴδια, ἴδιοι—παρέλαβον.—SS. *Isa.* liii.—PP. *Mal.* iii. 1, 2., *Luke* xix. 14., *Acts* xiv. 46.

Origin of the festival. (See Nelson's "Festivals," and Wheatly on the Common Prayer.)

Meaning of the term Advent.—Two Advents of our Lord mentioned in Scripture[1].—One past, (T.) in humiliation and suffering;—one future, "in power and great glory." (*Matt.* xxiv. 30.) The First Advent the subject of the text.

Importance of the doctrine contained in the text. 1 *John* iv. 2, 3., v. 20., 2 *John* vii. The text na-

[1] The destruction of Jerusalem is also called His "coming," but it is more usual to speak of his future coming as his *second* advent.

urally divides itself:—I. He came. II. Unto his own. III. His own received him not.

I. Consider WHENCE He came. From Heaven. *John* iii. 13. From God. *John* xvi. 28. His glory and voluntary humiliation are contrasted, *Phil.* ii. 6—8. The great dignity from which He came may be further illustrated from *Isa.* ix. 6., *Col.* i. 15, 19., *Heb.* i., *Isa.* vi. 1, 2., compared with *John* xii. 41., *Rev.* i. 8. See Sermon XXXI.

II. Consider TO WHOM He came. To his own. 1. His own people the Jews, to whom He had, in great mercy, manifested his will and his ways. And, 2. generally, to the whole world, his own by right of creation, for "the world was made by him." *John* i. 10.

Consider WHY he came. There was, there could be, no compulsion. *John* x. 18. It was love, the greatest love that could be shewn. *John* xv. 15. He came not to judge the world but to save it. *John* xii. 47. He came into the world to save sinners—enemies. 1 *Tim.* i. 15., *Rom.* v. 8. 10.

III. His own received Him not! Base, fearful ingratitude! Despised, rejected, crucified, by his people, by his CREATURES! By those whom He left glory and encountered sorrow to save!

But are not we his own, as much as the Jews?—

and there is no work, nor device, &c. in the grave (*Eccl.* ix. 10.), so that we must work with all our might; lest in hell we lift up our eyes, and find no place of repentance, though we seek it carefully with tears (*Luke* xvi. 23., *Heb.* xii. 17.); therefore to all of us the Lord will come quickly, and how quickly we know not (*Luke* xii. 40.)

But if Christ will "give to every man according as his work shall be," "who may abide the day of his coming," &c.? (*Mal.* iii. 2.) How should man be just with God? (*Job* ix. 2. *Psal.* cxxx. 3.)

Answer. Christ will not give retribution *for*, but only *according to*, in proportion to, our conduct, for no man, by his own merits, can obtain salvation; and some, through the merits of Christ, shall obtain it. Yet neither do the merits of Christ apply to any except those that love Him; for those who do not, will be accursed when the Lord comes to judgment, 1 *Cor.* xvi. 22., and if a man love Him, he will keep his words. *John* xiv. 23. "This is the work of God, that ye believe on Him whom He hath sent," (*John* vi. 29.) *i. e.* believe in Him as a Saviour—a propitiation—a master—who has deserved our utmost practical love, and will not allow less than this to be called faith in Him.

Those then who work this "work of God" will

ɜ rewarded *accordingly, i. e.* according to their nprovement of their capabilities. *Matt.* xxv. 29. *Luke* xix. 16, 18.

How glorious their rewards! (see SS. and PP.) They are inconceivable, *Isa.* lxiv. 4., 1 *Cor.* ii. 9, 10., perfect, *Psal.* xvi. 11., most exalted, *Matt.* v. 3., *Luke* xx. 36., *Heb.* xii. 22—24., secure, *Matt.* vi. 20., eternal. passim. The calumniated Christian shall there be vindicated before all the generations of time, *Matt.* x. 26. The suffering Christian overpaid, *Rom.* viii. 18.

How terrible the punishments of that day! (see SS. and PP.) *Mal.* iv. 1. *Luke* xvi. 22., &c., *Mark* ix. 44, 46, 48. 2 *Thess.* i. 7—9. Hypocrites will then be exposed, and sinners find no comfort in the praise of man, or earthly advantages. Uselessness and idleness too will as truly, though not as severely, be punished, as wilful sin. *Matt.* xxv. 30. 45.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. Watch ye therefore: for ye know not what hour your Lord doth come. Be patient unto the coming of the Lord. Stablish your hearts; for the coming of the Lord draweth nigh. And when He which tes-

tifieth these things saith, surely I come quickly; let us reply, Amen, even so, come, Lord Jesus! 2 *Pet.* iii. 14., *Matt.* xxiv. 42., *James* v. 7, 8., *Rev.* xxii. 20.

(The above materials might easily supply two sermons, illustrative of the different fates of the just and the wicked, which might be preached within a reasonable period from this. The SS. and PP. would furnish texts in abundance.)

Third Sunday in Advent.

† SERMON III.

S. The groundwork of religion—God's relation to man.—T. *Heb.* xi. 6. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—PW. τοῖς ἐκζητοῦσιν, *to those who seek him out so as to find him*—μισθαποδότης, *a just retributor.*

Religion may be defined, an approach to God; God is the object of religion; and religion is that which establishes a connection or sympathy between the Spirit of God and the spirit of man.

Now two things are necessary to this approach. 1. To believe that there is a God; as none will, or

ourse, approach that whose existence they doubt; nd, 2, to believe that he is a rewarder of them 'ho by search find him out; that God distinguishes etween those who seek him and those who do not; therwise the search would be as fruitless as in the ormer case.

I. To prove that God is, *i. e.* that there is a Supreme Being and Creator, must be unnecessary n a Christian congregation. It is, indeed, evident 'rom nature, (*Job* xxxvi. 25. *Psal.* xix. *Acts* xiv. 15—17.; xvii. 23, seqq. *Rom.* i.; ii.) (But see Paley's "Natural Theology," Locke on the Knowledge of the Being of a God, Burnet and Tomline on the 1st Article, and Pearson on the Creed, Art. I. who supply not only this, but texts on the unity, &c. of God.)

But the belief of a Supreme Being is not all that is necessary to constitute a right belief of God. For a being might possess supremacy, and yet be very different from what Scripture declares God to be. To believe in God is to believe in the Being revealed in Scripture; and to believe in one possessing other attributes, or not possessing those mentioned in Scripture, is not to believe in God.

In order therefore to believe that God is, we must inquire in Scripture what God is; and there

we shall find, 1. He is a spirit (*John* iv. 24.), and consequently is incorporeal, "for a spirit hath not flesh and bones." (*Luke* xxiv. 39.)

2. He is Almighty, *Gen.* xviii. 13, 14. *Job* xxxii. 27. *Job* xlii. 2. *Luke* i. 37.; xviii. 27. *Matt.* xix. 26. *Rev.* iv. 8.; xi. 17.; xv. 3.; xix. 6.; xxi. 22.

3. He is Omniscient, 1 *Sam.* xvi. 7. *Luke* xvi. 5. *Psal.* cxxxix. *Prov.* xv. 3, 11. *Heb.* iv. 13.

4. He is Omnipresent, 2 *Chron.* vi. 18. *Jer.* xxiii. 24. *Job* xxviii. 10. 23, 24.

5. He is perfectly, only, wise, *Jer.* x. 12. *Psal.* cxlvii. 5. *Rom.* ix. 33. 35.; xvi. 27. 1 *Cor.* i. 25. 1 *Tim.* i. 17. *Jude* 25.

6. He is most holy, *Lev.* xi. 44, 45.; xix. 2.; xx. 26.; xxi. 8. *Josh* xxiv. 19. 1 *Sam.* ii. 2. *Psal.* cxlv. 9. *Isa.* vi. 3. *Luke* i. 49. *Rev.* iv. 8.; xv. 4. 6.

7. He is most just. *Deut.* xxxii. 4. *Job* viii. 3. xxxiv. 12. 17. 23. *Psal.* ix. 8. *Dan.* ix. 14. *Hos.* xiv. 9. *Zeph.* iii. 5.

8. He is good, merciful, patient, *Exod* xxxiv. 6. 7. 11. *Chron.* xxx. 9. *Psal.* lxxviii. 38, 39.; lxxxvi. 15.; c. 5.; ciii.; cxi. 4.; cxvi. 5.; cxxxvi.; cxlv. 8, 9. *Mic.* vii. 18. *Rom.* ii. 4. 2 *Pet.* ii. 9. 1 *John* iv. 8.

9. He is faithful and true, 2 *Cor.* i. 18. *Isa.* lxv. 16. *Deut.* vii. 9. *Heb.* xi. 11. *Matt.* xxiv. 25. 2 *Tim.* 11. 13.

10. He is unchangeable, *Numb.* xxiii. 19. *Mal.* ii. 6. *Rom.* xi. 29. *Jam.* i. 17. (On the attributes of God more may be seen in Gastrell, and Locke and Dodd.)

II. Such is the God in whom we must believe. That "He is a rewarder of them that diligently seek Him," is stated in *Deut.* iv. 29. 1 *Chron.* xxviii. 8, 9.; xxxi. 21. 2 *Chron.* xv. 2—4. *Ezra* viii. 22. *Psal.* ix. 10.; lxix. 32.; cxix. 2. *Prov.* viii. 17. *Isa.* lv. 6, 7. *Jer.* xxix. 13. *Lam.* iii. 25. *Amos* v. 4. *Zeph.* ii. 3. *Matt.* vii. 7.

But may it not be said, *none* diligently seek God? and if He is a just retributor, how shall we escape? *Psal.* xiv. 2, 3.; liii. 2, 3.

Answer. None do indeed seek Him perfectly. But he that cometh to God must come by Christ; (*John* xix. 6.) and those who seek Him diligently in this way inherit the promises which belong to perfect obedience; God being thus both a just retributor, and the justifier of him that believeth in Jesus. *Rom.* iii. 26.

Let us then seek the Lord while he may be found, *Isa.* lv. 6, &c., lest, this life being past away, we seek to enter when we shall not be able. *Luke* xiii. 24.

(These materials will supply, if preferred, *several* sermons on the attributes and perfections of God.)

Fourth Sunday in Advent.

SERMON IV.

S. The proper celebration of the approaching festival.—T. *Isa.* v. 12. "The harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands."—PW. לא יביטו, *they have no* respect *in their festival to the nominal object of it, the work of the Lord: on the contrary,* לא ראו, *they do not even* see *what He has wrought.*—SS. *Amos* vi.

Occasion of the text. Reproach of the rebellious Jews. They kept the festivals of God, but only on account of the festivities. To be insensible of the goodness of God a great crime, even in a heathen (*Acts* xiv. 17.), much greater in a Jew (*Rom.* ii. 17. &c.)

But in a Christian most of all, who knows so much more of it.

Insensibility to the goodness of God aggravated by its taking place at the very time when we are enjoying the blessings He bestows.

Still more aggravated when we are enjoying those blessings in nominal commemoration of his goodness.

Most of all, when we are commemorating the chief of mercies, God manifested in the flesh.

Right that we should feast and rejoice on such an occasion, but better that we should do neither than have no respect to the cause of our joy, and blind ourselves to the goodness of God. Riot and excess a fearful commemoration indeed! but the absence of these not all that is required, but a grateful, a religious joy. *Phil.* iv. 4.

Objection. Are our festivities to be Pharisaical and fanatical?

Answer. By no means. Only let us remember *why* we rejoice; and the best proofs we can give that our rejoicings are hallowed, are,

1. That we allow them not to detain us from the services of the church, either of morning or afternoon.

2. That we share these services, not formally, but with spirit and understanding. (1 *Cor.* xiv. 15.)

3. That we receive the Lord's Supper. Let it be remembered that those who cannot receive this worthily, have no ground of rejoicing that Christ is come into the world.

4. That we give liberally to the poor on that occasion, which is one way of consecrating our festivities to God. *Luke* xiv. 13.

Objection occasionally made. "I do not like to receive the Holy Communion, and then spend the evening in a convivial party."

Answer. If this is your feeling, which, suppose you, ought to be resigned, the sacrament or the party? But if the festivity be sinful, absence from the Lord's table cannot make it pure; if it be not sinful, both may be conscientiously attended. In fact, without those dispositions which fit us for the Lord's table, our festival will be as unhallowed as that of the senseless Jews; and God will turn our feasts into mourning, &c. *Amos* viii. 10., *Isa.* xxiii. 12—14., *James* iv. 9. If our festival regard not the birth of Christ as of our Saviour, it is madness to rejoice; for if He be not our Saviour, He is our Judge. But, if we can rejoice in Him, our joy no man taketh from us. *John* xvi. 22. It is not the joy of a day or of a feast, but of a life and of an eternity; and we shall exchange the pleasures of earthly festivity for the "new wine," the uncloyed pleasures of our Father's kingdom. *Matt.* xxvi. 29.

Christmas Day.

SERMON V.

S. The event commemorated.—T. *John* i. 14. he Word was made flesh.—PW. Λόγος. *The erson of the Trinity by whom God communicated vith man as men do by* words. σὰρξ, *human ature.*—SS. *Matt.* i. *Luke* i., ii.—PP. *Isa.* vii. 14. ix. 6. *Mic.* v. 2. *Rom.* viii. 3. *Gal.* iv. 4. *Phil.* i. 7. 1 *Tim.* iii. 16. *Heb.* ii. 11. 14. 16, 17.

The text contains the enunciation of a most wonderful, mysterious, and important doctrine, that God became man for our sake.

Whatever is meant by the expression "the Word," we are certain that "the Word was God." (*John* i. 1.) And it is no less certain that the Word means Christ; for He is called in this verse "the *only* begotten of the Father;" a name which can belong to no other. Besides, Christ is expressly termed "the Word" in *Luke* i. 2. 1 *John* i. 2. *Rev.* xix. 13., *Targum of Jonathan*, on *Psal.* cx. 1.

Christ then, who was God [1], became man as on this day.

[1] Proofs of Christ's divinity are alleged in Sermon XXXI. whence the preacher may enlarge, if desirable, on this part of the subject. Or the PP. will supply sufficient materials on the present occasion.

Astonishing dispensation! Beyond all language to express or thought to conceive! It is the marvel of angels. 1 *Pet.* i. 12.

But though its *nature* is beyond our comprehension, we may attain to some knowledge of the *effects* of it; and thus understand the joy it has purchased and the gratitude we owe. Let us then consider,

I. What we should have been if Christ had not been born.

In Adam all die (1 *Cor.* xv. 22.), nothing but death, misery, and curses attend upon his sinful children, *Gen.* iii. None could by any means redeem his brother, &c., *Psal.* xlix. 7. seqq. We should have been like the heathen mentioned in *Rom.* i. Such have even the most civilized heathens ever been, from the ancient Greeks and Romans to the modern Hindoos. Yet should we have been without excuse (*Rom.* i. 20.); how therefore could we have stood before God?

II. What we may be, now that Christ is come in the flesh.

We are delivered from the power of darkness and translated into the kingdom of Christ (*Col.* i. 13.), by faith in Him we became children of God, *John* i. 12. *Gal.* iii. 26. A Saviour is born to us

his day, who hath saved us, abolished death, and brought life and immortality to light, *Luke* ii. 11., 1 *Tim.* i. 9, 10.

Are we impressed with this stupendous goodness? Let us not, as gratitude, as duty, as interest command, fail to seek an interest in it, through prayer and faith.

Let us enquire how we may best evince our thankfulness this day.

The angels on this occasion gave glory to God in heaven, and proclaimed peace and good will to men on earth (*Luke* ii. 14.); let us do likewise.

God, this day, glorified his justice and his mercy, (*Psal.* lxxxv. 10.); let us glorify both by our obedience. *Matt.* v. 16., *John* xv. 8.

God, this day, brought peace and good will to mankind. Let us be reconciled, if any there be, to our offending or offended brethren, 1 *Thess.* v. 13. And let us prove our good will by doing good to all within our power.

Then, indeed, shall we enjoy the cheerfulness of our festival with a good hope and a pure conscience, 1 *Tim.* iv. 4, 5. And we shall look forward from earthly comforts to the marriage supper of the Lamb, *Rev.* xix. 9.

Sunday after Christmas [1].

SERMON VI.

S. The New Year.—T. *Luke* xiii. 8, 9. "Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well, and if not, then, after that, thou shalt cut it down."—PW. καρπος, *fruit, improvement of grace.*—SS. *Isa.* v. *Ezek.* xvii.—PP. *Isa.* xxx. 18. *Jer.* ii. 21. *Hos.* x. 1. *2 Pet.* iii. 9. 15. *Matt.* iii. 10.; vii. 8. *Luke* ii. 9.

Statement of the parable of which the text forms part. Its original application to the Jews—Their church the vineyard of the Lord: often so designated in Scripture. (*Psal.* lxxx. 15. *Isa.* v. *Jer.* xii. 10. *Matt.* xx. 1.; xxi. 33.) "The men of Judah his pleasant plant." They brought forth no fruit, *i. e.* made no use of their spiritual advantages. *John* xv. 8. *Prov.* xii. 12. *Gal.* v. 22. *Eph.* v. 9. God had threatened to "cut them down," to destroy and scatter them. Christ, the dresser of the vineyard, intercedes, and gives them one more trial.

[1] If there be a second Sunday, the outline may be taken from one of the Sundays after Epiphany.

a new offer of grace and salvation. This rejected, the sentence was to follow.

Application to Christians. The unfruitful Christian under the sentence of God's condemnation. *Matt.* iii. 10. Christ pleads his blood and intercession, and affords his grace. If rejected, no further hope. *Heb.* x. 27.

Observable, that the charge against the fig-tree, was, not that it brought forth *bad fruit*, but that it brought forth *no fruit at all.* See *Matt.* xxi. 19. Not only presumptuous sin, but idleness in our Christian calling amenable to condemnation. *Matt.* xxv. 45.

Nor will the general observance of God's law compensate for the practice of one known or wilful sin, or a wilful omission of duty. *Matt.* vii. 18.; xii. 33.

How necessary we should consider these things in time! *Luke* xix. 42. *John* ix. 4. *Heb.* iii. 7, seqq.

Let us reflect whether God has not frequently appealed to us for fruit, by his word, by his ministers, by his Holy Scriptures, in our consciences. Have we yielded to these holy impulses? Have we not rather resisted them? Have we borne fruit? Has not God in his mercy come to us *more* than three years, (see context) constantly seeking

fruit, and finding none? Are we not still, with all these advantages, barren and unfruitful in the knowledge of our Lord Jesus Christ? *2 Pet.* 1. 8.

If so, how do we know that God has not uttered concerning us the sentence, "Cut it down, why cumbereth it the ground?" And that the Saviour has now said, "let it alone this year also; let one more year of grace and trial be given, and if it bear fruit, well," &c. This may be the acceptable year of the Lord, (*Isa.* lxi. 2.) and if disregarded, the next may find the sinner cut down and cast into the fire that is not quenched. *Rom.* ii. 4, seqq.

And if these things be done in the green tree what shall be done in the dry? *Luke* xxiii. 31. If the mere idle Christian be thus punished, what shall become of the hardened transgressor?

But how shall we attain to fruitfulness? The text instructs us. Christ is the dresser of the vineyard; without his cultivating grace we could never bear fruit. *John* xv. 5. But we must receive with meekness his engrafted word, which is able to save our souls. *James* i. 21. *Rom.* vi. 21, 22. *Psal.* i. 1—3. or *Jer.* xvii. 7, 8.—*John* iv. 36. *Prov.* xi. 30.

Other texts, not parallel with that at the head of the outline, but which may stand as heads of Discourse on this occasion, are, *Jer.* viii. 20. *Eph.* v.

5, 16. *Rom.* 13, 11. *Psal.* xc. 10., *Ibid.* 12.; xliv. 4., *Job* vii. 6., *Ibid.* xvi.

First Sunday after Epiphany.

SERMON VII.

S. The Epiphany.—T. *Matt.* ii. 1, 2. "When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen his star in the East, and are come to worship Him. —PW. Μάγοι ἀπὸ ἀνατολῶν.—SS. *Psal.* lxxii., *Isa.* lx., *Matt.* ii.

Meaning in general of the term Epiphany. What event in particular designated by the church "the Epiphany of Christ," and why. (Nelson, Wheatley.) Uncertain from what country the Magi came:—most probably Persia, Chaldea, or Arabia. They might have learned, in the two former cases, the knowledge of the true God from Patriarchal tradition, or from their ancient commerce with the Jews. Daniel was chief of their body. (*Dan.* ii. 48.; iv. 9.; v. 11.) If Arabians, they might have derived the same truth from Ishmael. From the same sources

they might have become acquainted with an expected Messiah and the time of his appearance. *Dan.* ix., *Tacitus Hist.* v. 9., *Sueton. Vespas.* iv.

Not knowing the place of Messiah's nativity, they had recourse to the only means they knew, astrology; and, though an imaginary science, God, approving their piety, was pleased to give it a favourable direction.

Let us consider, then,

I. The dispositions of the Magi.

They knew little of Christ; but they were sincere in their desire to know more. But how were they to obtain this knowledge? It was apparently impossible. Yet all who seek the Lord shall find Him[1]. God makes a false science true to his true worshippers.

What then will be our condemnation, if we neglect to use so far greater advantages? (*Heb.* ii. 3.; x. 28, 29.; xii. 25.) The whole counsel of God in our houses, in our churches! If we are careless to find Christ, these Gentiles shall condemn us in the great day! We need not go to the stars for guidance to Christ; we have his word in our very dwellings. *Deut.* xxx. 11—14.

II. How God dealt with them.

They imagined they knew a way of attaining

[1] For texts in proof of this truth, see Sermon III.

object. This way was quite insufficient for ›urpose. But they were in earnest, and God .e it sufficient.

Vhat an encouragement to the Christian! What ›proach to the careless! We know the true and ng way (*Heb.* x. 20., *John* x. 9.; xiv. 6.); they d no promise on their endeavours; we have, undantly[1]. God, who created a star for them, ll cause the day to dawn, and the day-star to ise in our hearts. 2 *Pet.* i. 19.

But without a sincere desire to come to Christ, ne Bible will be as useless as the stars; for the ıeavens, as well as the Bible, declare the glory of God, (*Psal.* xix. 1.) The Scribes and Pharisees had the Scriptures, and knew well where Christ was born; yet they would not advance a few furlongs to see Him who had brought the Magi a long and painful journey. (See *Isa.* xxix. 9, seqq.)

III. Their conduct after receiving the revelation.

The star led them a distant, painful, dangerous journey. They followed. When once the will of God, the way to Christ, is clear, it must be pursued; favourite sins and favourite opinions must yield to revelation. It is this which proves the sincerity of our search. *Luke* ix. 62.; xiv. 26, seqq.

[1] For texts in proof of this truth, see Sermon III.

3. From the failures of the greatest men: Noah's intoxication (*Gen.* ix. 21.); Abram and Isaac's duplicity (*Gen.* xii., xxvi.); Jacob's deceit (*Gen.* xxvii.); Moses's precipitation (*Numb.* xx. 1.); Job's murmuring (*Job* iii.); David's crimes (*2 Sam.* xi.; xxiv.); Solomon's apostasy (1 *Kings* xi.). Daniel confesses his sins; which proves indeed his humility and self-knowledge, but also proves his sinfulness (*Dan.* ix.).

4. From the conviction of our own hearts. It is the office of the Holy Spirit to convince the world of sin (*John* xvi. 8. orig.): and all who have not finally quenched his power in their hearts, must, on reflection, be convinced of it; he who lives in immorality especially. The Pharisaical pretender to holiness is not less really a sinner than the open profligate, though less shamelessly. See here Part I. Sect. III. 2. "Instruction of the very ignorant," and Stonhouse and Doddridge as there cited. And the best Christian is best convinced of sinfulness. It is of the very first importance that this should be felt. The words "I have sinned" have great power (*Job* xxxiii. 27, 28. *2 Sam.* xii. 13. *Luke* xv. 18.), but this must depend on the sincerity and repentance of the person using them; for they were used by Pharaoh (*Exod.* ix. 27, &c.),

Balaam (*Numb.* xxii. 34.), by Saul (1 *Sam.* xv. , &c.), by Judas (*Matt.* xxvii. 4.).

The extent of human corruption is rather a curious an a profitable question: it is enough to know at "we have no power to do good works pleasant id acceptable to God, without the grace of God y Christ preventing us." Art. x.

It is plain that if God gives a law, and his creaires transgress it, they must fail of his approbation. ll, therefore, having transgressed, have failed in his respect. All then have excluded themselves rom heaven; for there shall in no wise enter therein ny thing that defileth or worketh abomination, or naketh a lie. *Rev.* xxi. 27.

The moral law therefore cannot commend us to God, because it has been broken, and must therefore condemn us; but what the law cannot do through our sinfulness, the sacrifice of Christ can. *Rom.* viii. 3. *Acts* xiii. 39.

Let us then thankfully accept this salvation: not going about to establish our own righteousness (a fruitless and presumptuous task), but submitting ourselves to the righteousness of God. *Rom.* x. 3. And let us thank Him as best becomes us, "not only with our lips but in our lives; by giving up ourselves to His service," &c. (General thanksgiving.)

Sermons on Repentance and Faith may be constructed from the texts and observations on both subjects in Part I. § III. 2. A good text for embracing both is *Mark* i. 15. Repent ye, and believe the Gospel.

Third Sunday after Epiphany.

† SERMON IX.

S. The necessity of good works.—T. *Rom.* iii. 31. Do we then make void the law through faith? God forbid! Yea, we establish the law.—PW. Καταργοῦμεν, *abrogate, abolish;* ἱστῶμεν, *confirm, ratify.* Scriptures illustrative of this doctrine are given, Part I. § III. 2. See particularly *James* ii.—PP. *Matt.* v. 16, 17. *Rom.* vi. 15.; x. 4. 2 *Cor.* ix. 8. *Eph.* ii. 10. *Col.* i. 10. 1 *Tim.* vi. 18. 2 *Tim.* ii. 21. *Tit.* ii. 14.; iii. 1. 8. 14. *Heb.* x. 24.; xiii. 16. 1 *Pet.* ii. 12.

The Apostle anticipates an objection to his doctrine of justification by faith only; that if faith alone could justify, then were works unnecessary. He shews therefore that the doctrine of justification

by faith removes works only AS A GROUND OF JUSTIFICATION, separately considered, and not as forming a part, or the completion of faith, to which they are indispensable, and in which sense only they can be said to justify (*James* ii. 24.): that they are "*indispensable*, but not *sufficient* for the attainment of eternal life [1];" that they are the fruits and evidence of faith, and there is no true faith without them.

It may be shewn then,

I. Faith does not abrogate the law. For,

1. As the meritorious cause of justification is the sacrifice of Christ, so it is upon this object that justifying faith is especially exerted. *Rom.* iii. 25. But Christ came not to destroy the law, *Matt.* v. 17.; and the abrogation of the law by Him would have made all atonement unnecessary for those who lived after his time: for where no law is, there is no transgression, (*Rom.* iv. 15.,) and consequently no need of pardon.

2. The law is in full force against all who do not receive the Gospel. *Mark* xvi. 16. 1 *Tim.* i. 9—11.

II. Faith establishes the law, confirms its holiness, obligations, &c. for,

[1] Bishop Tomline on Art. XII.

1. It is by virtue of *the* fulfilment of the
though not by *our* fulfilment of it, that we are
tified. *Heb.* v. 9.

2. Christ died, not that we should violate
law, but that our unintentionally imperfect
ment of it might be accepted, and that repent
might avail. *Rom.* viii. 3, 4. *Gal.* ii. 17.

3. The Gospel refines on, and spiritualizes
law, and carries its obligations to the utmost ext
Matt. v. 21—48.

To put away therefore a good conscience
neglect good works, for the purpose of honoring
the doctrine of faith, is, in truth, to make sh
wreck on that subject. 1 *Tim.* i. 19.

Beside, Christ will judge every man accordi
to his works, (Sermon II.); so that although g
works are not rewarded for *their* merit, they w
be for *his*; and evil works will be punished f
their own.

To deny the necessity of works is, in truth, t
make them meritorious; for they are certainly n
ceptable to God (*Acts* x. 35.); and if not necessary
they must be favours, and consequently merits.

Wherefore, giving all diligence, add to your
faith virtue, &c. for he that lacketh these things is
blind, &c. 2 *Pet.* i. 5—12.

Fourth Sunday after Epiphany.

† SERMON X.

The fear of God.—T. *Matt.* x. 28. Fear ıem which kill the body, and are not able to .he soul; but rather fear Him which is able to ɔoy both soul and body in hell.—PW. Φοβή-. See in Schleusner φοβέω, φόβος.—SS. *ıt.* xx. *Josh.* i. *Psal.* xxvii.; xxxiv.; xlvi.; ; xcvi.; cxxviii. *Isa.* li.—PP. *Lev.* xxv. 17. 43. *Deut.* vi. 13. *Job* xxviii. 28. *Psal.* xiii. 8.; cxi. 10. *Prov.* i. 7.; ix. 10.; iii. 7.; ı. 17.; xvi. 6.; xxiii. 17. *Eccl.* xii. 13. *Isa.* .i. 13. *Luke* xii. 4. *Heb.* xiii. 6. 1 *Pet.* ii. 7.; iii. 15. *Rev.* xiv. 7.

This duty has been characterized by inspired ıges as the beginning of wisdom; (PP.) *i. e.* the ırst moving cause of religious duty and obedience. ıt is therefore highly important that it should be ɔightly understood and practised.

There is a fear of God which is consistent with perseverance in sin; for every wilful sinner thinks of God occasionally, and when he does so it must be with fear. The devils have this fear. *James* ii. 19.

But this fear hath torment; and perfect love casteth out this fear. (1 *John* iv. 18.) For he who loves God, knows that his peace is made by Christ, and his sins forgiven (*Luke* vii. 47.), and therefore cannot be tormented. His fear of God therefore is not a *retrospective* but a *preventive* fear, which admonishes him of God's power, justice, and holiness, and the fidelity of the divine threatenings, and therefore teaches him to depart from evil, and to perfect holiness. *Prov.* xvi. 6. *2 Cor.* vii. 1.

Having stated what this "godly fear" is, let us next consider the cases to which it may apply.

I. It must prevent our yielding to the fear of man.

1. Pain and death are the most revolting circumstances in man's power to inflict; but the Christian must submit to these, if necessary, or the alternative will be an everlasting destruction in hell. (2 *Thess.* i. 9., also T.) The Apostles and martyrs are no where commended for doing *more* than their duty, terrible as was their trial; and the *fearful*, δειλοὶ, (*i. e.* those who feared to do their duty in consequence of human punishments [1]), have their

[1] "Δειλὸς, qui metu malorum adductus de religione Christiana descivit." Schleusner.

part in the second death. *Rev.* xxi. 8. *Matt.* x. 33. *Mark* viii. 38. *Luke* ix. 26.; xii. 9.

2. Though, through the blessing of God, we may not be called to the fiery trial of the first Christians, we may yet have to choose between the fear of God and of man; and if we are not to fear those who *kill* the body, still less are we to fear those who can only asperse or despise us. 1 *Pet.* iii. 14—17.; iv. 14. *Matt.* v. 11. *Isa.* xli. 10, 11.; li. 7, 8. (These observations especially applicable to suicide and duelling.)

II. It must prevent our yielding to temptation. It is plain that if there were any excuse for violating the will of God, the alternative of death would be that excuse; and indeed it is one which is admitted by *human* laws. But we see that God admits it not. Hence it is evident no strength of temptation can be pleaded. 1 *Cor.* x. 13.

III. It must produce care, circumspection, vigilance. *Phil.* ii. 12. *Heb.* iv. 2. 1 *Pet.* i. 17.

Finally, as the penalties of the fear of man, &c. are great and terrible; so are the advantages of the fear of God great and manifold. *Gen.* xxii. 12. compared with 16, seqq. *Exod.* i. 17. compared with 20, 21. *Psal.* xxv. 12—14.; xxxi. 19.; lxxxv. 9.; ciii. 11.; 13. 7.; cxi. 5.; cxii. 1.; cxv. 13.; cxlv.

19.; cxlvii. 11. *Prov.* xiii. 13. *Eccl.* viii. 12. *Mal.* iii. 16, 17.; iv. 2. *Luke* i. 50. *Acts* x. 35.; xiii. 26. See further SS. and PP.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; which grace we must seek through prayer; for our God is a consuming fire, and is able to destroy both soul and body in hell. *Heb.* xii. 28, 29.; iv. 16. T.

Fifth Sunday after Epiphany.

† SERMON XI.

S. The love of God.—T. *Deut.* vi. 5. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might [1].—

[1] St. Luke's or St. Mark's version (Luke ix. 27. Mark xii. 30.) is by some preferred as a text, since it adds, "with all thy mind;" but I prefer the above, 1. Because it is certainly the original passage "written in the law;" 2. Because the addition does not seem to add any thing to the sense, if it be not, indeed, a mere gloss. The LXX render בכל-לבבך by ἐξ ὅλης τῆς ΔΙΑΝΟΙΑΣ σου, the very words added by the Evangelists, who render לבב more literally by καρδία. Matthew repeats διάνοια, but does not notice נפשך.

PW. לבב *the understanding*, נפש *the affections*[1], מאד *strength, power, ability* (δύναμις, LXX.)—SS. *Deut.* xi. 1 *John* ii.—v.—PP. *Josh.* xxii. 5.; xxiii. 11. *Psal.* xxxi. 23. *Matt.* xxii. 37, 38. *Mark* xii. 30. 33. *Luke* x. 27.

Our Saviour has expressly declared this commandment to be the first and greatest in the law: (PP.) hence how necessary to understand and practise it!

Great proof of the corruption of our nature, that it should be necessary to *command* us to love God. The most profligate characters ordinarily love those who love them (*Matt.* v. 46. *Luke* vi. 32.); and who has loved us in comparison with God, who is love (1 *John* iv. 8. 16.), who daily loadeth us with benefits (*Psal.* lxviii. 19.), and commendeth his love to us in the mercies of redemption? *Rom.* 5—8. 1 *John* iv. 9, 10. 19.

Yet the best Christian is only he who feels most sensibly how imperfectly he fulfils this first and great commandment.

[1] The two Hebrew words reciprocally change senses with their corresponding English; it may, however, be advisable to treat the English words in their ordinary sense, as the sense of the text collectively is not thereby affected.

That we may better comprehend and entertain the love of God, let us consider,

I. How it is to be exercised.

1. With all the HEART or affections.

Nothing less than the whole heart will be accepted by God. *Exod.* xx. 3. *Prov.* xxiii. 26. *Matt.* vi. 24.; x. 37. *James* iv. 4. 1 *John* ii. 15.

2. With all the SOUL or rational powers; God must be worshipped in spirit and in truth (*John* iv. 24.), with an intelligent and reasonable service (*Rom.* xii. 1. 1 *Cor.* xiv. 15.). There is a zeal which is sincere, but which is offensive to God (*Rom.* x. 2. *Luke* ix. 54—56.). It was through this zeal that Christ was murdered. To persecute his creatures is not to love God (1 *John* iv. 20.); nor are voluntary penances and austerities any reasonable or worthy proofs of love. *Isa.* lviii.

3. With all the might.

Not only must God be the sole ultimate object of our affections and intellect, so that we devote neither to any object inconsistent with his service; but we must wholly devote them to Him with all our power, making no reduction or reservation.

Let us inquire,

II. What are the proper proofs of the love of God.

.. A love to his presence, and to communion n Him.

As we love the company and communications of se who are dear to us, so, if God is dear to us, shall love prayer of all kinds, the study and nistration of his word, and the participation of table. *Psal.* xxvi. 8.; xxvii. 4.; xlii. 1, 2.; cxiv. 1, 2.; cxix. 97. 119. 127. 140. 159. 167.

2. A dread of his displeasure.

As we dread the absence or displeasure of those love, and seek to be restored or reconciled, so ey who love God dread to offend Him, and ment when they have offended Him. *Psal.* lxxi. 2. et passim. See *Psal.* li.

3. Observance of his commandments.

This is so repeatedly stated throughout *John* iv. and xv., and the three Epistles of that Evanelist, that the reader is thither referred; and the exts should be consulted in a Bible with marginal eferences.

4. Love of our neighbour.

This subject will be separately discussed; it will only be here necessary to shew that it forms part of this commandment as well as a commandment by itself. See 1 *John* iii. 17. and iv. 20.

III. Rewards of love to God.

Exod. xx. 6. *Deut.* [illegible] &c. *Judg.* v. 31. *Neh.* [illegible] 23.; lxix. 36.: cxix. 132.: [illegible] *Luke* vii. 47. *John* xiv. 21—23. [illegible] 1 *Cor.* ii. 9.: viii. 3. *James* i. [illegible] division of the subject may be enlarged [illegible] mon 11., and the texts and observation [illegible] there.)

Such being the duty and pleasure of [illegible] God, let us diligently seek to entertain [illegible] this, like every other good disposition, [illegible] work of the Holy Spirit (*Rom.* v. 5.), [illegible] Him to pour into our hearts, &c. ([illegible] Sixth Sunday after Trinity.)

Sixth Sunday after Epiphany.

† SERMON XII.

8. The love of our neighbour.—*T. Lev.* xix. Thou shalt love thy neighbour as thyself.—[illegible] רע, *convictor*, a word of most extensive significa[illegible] *every one who has intercourse with us, one liv[illegible] with us, one inhabiting the same earth with us*, contemporary, ὁ πλησίον, LXX. and N. T.—[illegible] *Psal.* xv. *Luke* x. 30. seqq. The Epistles [illegible]

ee on Charity and Forgiveness, Part I.
—PP. *Prov.* xxv. 21. *Matt.* v. 44.; vii. 12.
.. 31. *Luke* vi. 27. 35. *John* xiii. 34, 35.;
17. *Rom.* xii. 10. 19, 20.; xiii. 8—10.
14. 1 *Thess.* iv. 9. 1 *Tim.* i. 5. *James*
See also PP. to last Sermon.

love of our neighbour is part of the first and
ommandment (see last Sermon, II. 4.); but
onsidered so important by the Holy Spirit
is frequently made a separate command, and
"a second commandment like unto the first,"
ven "the fulfilment of the law." (See PP. to
and last Sermon.)

he Jews had corrupted the extended meaning
he term *neighbour*, with various restrictions.
Lord shews by implication that it is coëxten-
with humankind. *Luke* x. 33. 36. compared
h *John* iv. 9. and Acts x. 28.

Love is a disposition of the heart, which is not
cessarily confined to visible objects; otherwise we
uld not love God. We may therefore love the
hole world, and injure none, pray for all, and be
eady as far as we have opportunity (*Gal.* vi. 10.)
o do all service.

We are to love our neighbours as ourselves;
i. e. seek their good with the same sincerity with

which we seek our own. Wicked men seek their own interests erringly, but yet sincerely; they do not *wish* eternal perdition, though they have so much sensuality and so little faith as to incur it. Salvation is the object of all. We must therefore, as far as we can, seek the salvation of our neighbours, and give them such temporal comforts as are innocent and profitable.

Yet, while the standard of our love is the same towards all, the degree is different towards different persons, as

1. Towards our own families and households.

Here we have an especial obligation to instruct in religious duty, and to provide in respectable maintenance. *Prov.* xxii. 6. *Eph.* vi. 4. 1 *Tim.* v. 4. 8.

2. Towards the poor or afflicted.

Deut. xv. 7—11. *Prov.* xiv. 21. 31. *Matt.* v. 42.; xxv. 35, &c. *Luke* iii. 11. *Acts* xx. 35. 1 *Tim.* vi. 17. 19.

3. Towards brethren in Christ.

Gal. vi. 10. *Luke.* xxii. 32. *Rom.* xii. 13.

4. Towards our countrymen.

Matt. xv. 24.

5. Towards our enemies.

See on this subject Part I. §. III. 1.

Rewards of this duty, classed under the above heads.

1. *Gen.* xviii. 17—19.

2. *Psal.* xli. 1.; cxii. 9. *Prov.* xi. 24, 25.; xiv. 21. *Isa.* lviii. 6—10. *Matt.* xxv. 35, &c. *Luke* xiv. 13. 14.

3. *Matt.* x. 42. *Mark* ix. 41. *Heb.* vi. 10.

4. *Psal.* cxxii. 6.

5. See Part I. as before.

But if we will not be influenced by generous and heavenly motives to fulfil this great commandment, let us at least remember that we are divesting ourselves of the only human virtue (except the love of God) which shall survive the grave and blossom in heaven. 1 *Cor.* xiii. 8.

See 1 *John* ii. 10.; iii. 14.

Septuagesima Sunday.

SERMON XIII.

S. The labourers in the vineyard. G.—T. *Matt.* xx. 1. The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

The original application of the parable. A vineyard, a common figure for the Jewish and Christian Churches. (See Sermon VI.) The householder represents God. *Eph.* ii. 19. His first invitation to

labour in the spiritual vineyard, or do the duties revealed in his word, sent to the Jews. In process of time it is his pleasure to call the Gentiles also. Both are called to the same duties, to the same rewards. At this the Jews take offence, as having the earlier privileges. "Many" (the whole Jewish nation) were *called* by Christ to enjoy the Gospel, but few were *chosen* to life, because few received it.

The application of the parable under a Christian state of things.

I. A great encouragement to amendment of life. Those who have lived in ignorance and sin, though they have lost much time, yet, if they will accept the call of the Gospel now made, shall receive greater blessings than they could have hoped for.

II. Confirmed Christians are not to be envious and to repine, because penitents are admitted to the same salvation as themselves. *Matt.* xx. 13.—15. *Luke* xv. 27—32. They are rather to be thankful that by God's grace they have been called early into his vineyard, to glory and virtue, and received exceeding great and precious promises. (2 *Pet.* i. 3, 4.)

III. No encouragement is here afforded to delay repentance.

1. All the labourers went as soon as they were

hired; their only excuse for idleness being that no man had hired them, that the Gospel had never been presented to them. But this cannot be urged by those who have lived under the calling and ministration of the Gospel.

2. The labourers went into the market-place, the usual resort of those who desired employ. Therefore none can expect to be *constrained* into the vineyard at the eleventh hour, if they take not the means to be *invited*, viz. the publick ministration and private study of the word of God.

3. Though God calls often, there will be a last call, and we cannot be certain that we are not *now* called at the eleventh hour, and the call may not be repeated. To defer, therefore, is to tempt God. *Heb.* iii.

4. The parable informs us, that "many are called, but few are chosen," *i. e.* chosen out of the number called, to be rewarded. Now all who accepted the call received their hire, "beginning from the last even unto the first." Those therefore called and not chosen could only be such as did not obey the call.

5. To defer repentance till death is not to wait till the eleventh hour, but till the twelfth: when the vineyard is closing, and the work over.

Let us then thankfully lay hold on that eternal life to which we are called, that we may receive the promise of eternal inheritance, knowing that we are hereunto called that we should inherit a blessing. 1 *Tim.* vi. 12. *Heb.* ix. 15. 1 *Pet.* iii. 9. And the God of all grace who hath called us, &c. 1 *Pet.* v. 10. See also 1 *Thess.* ii. 12.; iv. 7. 1 *Pet.* i. 15.

Sexagesima Sunday.

SERMON XIV.

S. The mode of Christ's teaching and its application to Christians. G.—T. *Luke* viii. 10. Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand.—PW. μυστήρια, *the doctrines of religion in themselves, concealed in figurative language from those who oppose them.* ἵνα, sometimes not causal. PP. *Isa.* vi. 9, 10. *Matt.* xiii. 13—15. *Mark* iv. 11. seqq. *John* xii. 40. *Acts* xxviii. 26.

This text the ground of difficulty with some and of false doctrine with others.

The difficulty, that Christ here seems to have

worded his instructions on purpose that they should not be understood.

The doctrine, that he really did so.

If we shew that the doctrine is not contained here, we also clear the difficulty.

This *cannot* be the doctrine of the text; for no person would teach, or do any thing else, with the *design* of failure; much less One in whom were hid all the treasures of wisdom and knowledge; (*Col.* ii. 3.) besides the Scripture cannot contradict itself, and the Scriptures distinctly declares it to be the pleasure of God that *all* should come to the knowledge of the truth. 1 *Tim.* ii. 4.

To remove the difficulty it must be considered,

I. That the passage is evidently another version of the discourse in *Matt.* xiii.; and as the sense *there* presents no difficulty, it is most conformable to rational interpretation to take it as the true.

II. *ἵνα* often equivalent to *ὥστε* and *ὅτι*. Either of these meanings removes the difficulty: the latter coincides with St. Matthew exactly.

III. The passage is an allusion to *Isa.* vi. 9. Hear ye indeed, &c.—see ye indeed, &c. (שמוע שמעו,—ראו ראו). Hear ye *distinctly*, see ye *clearly;* which Hebraism is imitated in the text, *βλέποντες μὴ βλέπωσι,—ἀκούοντες μὴ συνιῶσι.*

[illegible]

There are but two classes, the disciples of C[illegible] and those whom the text calls "others." The [illegible] of these may hope by God's blessing to kno[illegible]

saving truth from the Scriptures: to the 2nd, the whole Bible is a parable, and the plainest truth difficulty and confusion.

Let us then come to the light; our deeds indeed may be reproved; but if we forsake them, and take Christ's yoke upon us, and learn of him, we shall find rest to our souls. *John* iii. 20. *Matt.* xi. 29.

Quinquagesima Sunday.

† SERMON XV.

S. Use of the faculty of speech.—T. *Matt.* xii. 36, 37. I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned.—PW. ῥῆμα, *speech.* ἀργὸν, *inoperative.* As applied to a Christian, it signifies *one who leaves undone the good works ordained for him to walk in.* Applied to speech, it signifies *that which has no Christian tendency.* Such is certainly its literal meaning.—SS. *Psalm* xii. *The Book of Proverbs;* (extracts will be found under PP.). *James* iii.—PP. *Psal.* v. 6.; xvii. 3.;

xxxiv. 12, 13.; xxxix. 1.; cxli. 3. *Prov.* iv. 24.; x. 10. 13. 21. 31, 32.; xiii. 3.; xv. 2. 4. 7.; xvii. 28.; xviii. 21.; xxi. 23. *Eccl.* v. 2. *Matt.* xv. 18. *Eph.* iv. 29. *Col.* iv. 6. *James* i. 26.

This is an awful text, and seems a harsh one; so much so that many make the word "idle" mean *positively sinful;* and no doubt this meaning must be included.

But the faculty of speech is certainly the gift of God; and we are, no doubt, as much responsible for the use and abuse of this faculty as of every other; more particularly when the great importance and influence of the faculty are considered.

That idle actions—actions not falling in with the main purpose of Christian life, the glory of God, either in the way of duty or refreshment, will be obnoxious to the wrath of God, is what no Christian can doubt. But speeches are actions, and important ones.

The text affirms nothing more than that speeches will be as much cognizable in the last day as actions; and that they will be tried by the same analogy.

So that, although the text is certainly one of awful import, it is not, in fact, more so than those which regard all our dealings with God and man-

kind. The text is meant to arouse vigilance, not to create despair. Doubtless, we offend in tongue daily; but in what do we not? If we were perfect creatures, no atonement would have been needed. It is only wilful and unrepented sin, either in deed or in word, which will not be forgiven.

Let us consider,

I. What *are not* idle words.

1. Discourse not directly religious is not necessarily idle, any more than actions not directly devotional are such. Our lawful callings and the offices of life (the appointment of God) must have their discourse as well as their acts.

2. No discourse (in itself negative) is idle which tends to promote the courtesies of *Christian* society, to endear us to each other, or to introduce our means of edification to others.

3. No discourse is idle which tends to advance knowledge or mental cultivation, in subserviency to the requirements of the Gospel.

II. What *are* idle words.

1. The substitution of any conversation (however in itself unobjectionable) where the circumstances require that it should be directly religious; the loss of legitimate opportunities of edification.

2. Restless discussion of our neighbours' matters,

from love of novelty, like the Athenians, (*Acts* xvii. 21.) who, even as heathens, appear sufficiently contemptible. This is direct loss of time; beside, there is danger that we may travel into slander, and still greater danger that we may propagate falsehood or inflict injury.

3. Sinful words.

All words which are sinful are more than idle; they not only are inoperative of good, but operative of evil. This precept therefore forbids indecency, lying, profane swearing, railing and evil speaking.

III. To escape the danger threatened in the text, let us remember that of the abundance of the heart the mouth speaketh (*Matt.* xii. 34.; xv. 18.); wherefore let us keep the heart with all diligence, and thus we shall put away a froward mouth (*Prov.* iv. 23, 24.); and as all blessings are promised through prayer, let us approach God with those noble inspired petitions, *Psal.* li. 15.; xix. 14.

Texts to assist in the composition of Sermons on the various sins of the tongue.

INDECENCY. *Eph.* v. 3—5. *Col.* iii. 8.

LYING. *Exod.* xx. 16. *Lev.* xix. 11. *Psal.* xv. 1, 2.; cxix. 163. *Prov.* vi. 16—19.; xii. 17—

22.; xiii. 5.; xix. 5. 9. *Zech.* viii. 16. *John* viii. 44. *Acts* v. 1—10. *Eph.* iv. 25. *Col.* iii. 9. *Rev.* xxi. 8. 27.; xxii. 15.

PERJURY and PROFANE SWEARING. *Exod.* xx. 7. *Lev.* xix. 12. *Deut.* vi. 13.; x. 10. *Psal.* xv. 4.; lxiii. 11. *Isa.* xlv. 23.; lxv. 16. *Jer.* iv. 2.; v. 2.; xii. 16.; xxiii. 10. *Zech.* v. 3, 4.; viii. 17. *Mal.* iii. 5. *Matt.* v. 33—37. *James* v. 12.

That oaths were lawful, and even obligatory in some cases, under the Mosaick dispensation, is evident from the above texts; that they were allowed in cases of a solemn nature in the patriarchal times, appears from the examples of Abraham, Isaac, Jacob and Joseph: where, though the instances are numerous, not a word of censure is found. But that it is only vain swearing in common conversation which is condemned by our Lord and his Apostles, is evident hence, that our Lord submitted to the judicial adjuration of the High Priest, instead of protesting against it (*Matt.* xxvi. 63, 64.); and his Apostle Paul, under circumstances of importance, confirms his affirmations with an oath. *Rom.* i. 9.; ix. 1. 2 *Cor.* i. 23.; xi. 10. 31. *Gal.* i. 20. 1 *Thess.* ii. 5.

RAILING. *Prov.* xv. 1. *Rom.* xii. 14. *Eph.* iv. 31. *Col.* iii. 8. 1 *Pet.* iii. 9.

EVIL SPEAKING. *Psal.* xv. 1—3.; ci. 5. *Prov.* x. 18. *Isa.* xxiii. 15. *Matt.* vii. 1, 2. *Rom.* xiv. 4. 1 *Cor.* iv. 5. *Titus* iii. 2. *James* iv. 11, 12. 1 *Pet.* ii. 1.

First Sunday in Lent.

SERMON XVI.

S. Uses of the season.—T. *Joel* ii. 12. "Turn ye even unto ME with all your heart, and with fasting, and with weeping, and with mourning.

Sorrow and joy form the meditations as well as the lot of a Christian.

He rejoices that God has given him life, peace, and pardon; that He who has done this will freely give all things (*Rom.* viii. 32.); and will never leave or forsake him (*Josh.* i. 5. *Heb.* xiii. 5.); that God hears all his prayers, and makes all things coöperate to his good (*Psal.* cxlv. 19. *Rom.* viii. 28.); that He has prepared for Him the highest happiness (see Sermon II.); and that the God who has promised and provided all these things is unchangeable and faithful. (see Sermon III.) But the groundwork of this joy is laid in sorrow; sor-

row that he has sinned (Sermon VIII.); sorrow that his sins have cost the price of the Saviour's blood. (Sermon XXII.)

That these emotions may be duly exercised, the Church has assigned periods during which her services respectively awaken them. *Eccl.* iii. 1. Thus Advent prepares for Christmas; (Sermon I.) Lent for Good Friday.

For the institution of Lent see Wheatley and Nelson.

The text describes God calling his people to the duties of publick humiliation. We are to turn to God, *i. e.* seek his pardon and favour,

I. With the whole heart.

Jer. xxiv. 7. *Deut.* xxx. 1—3. This is the most important part of the duty, which gives value to every other.

II. With fasting.

The nature of religious fasting is discussed, *Isa.* lviii. *Zech.* vii., comp. *Matt.* vi. 16—18.

III. With weeping and mourning.

As all do not weep under the same excitement, this can hardly be meant to be literally indispensable; but the signs of grief are put for grief itself. See verse following the text. Our meditations at this season lead us to feel our own vileness, our

infinite obligations to God, the fearful sufferings c the Saviour endured for our sakes. To contempla these with mourning is both right and necessar Sorrow "after a godly sort" is described, 2 C vii. 11, on which the preacher may enlarge fr Part I. §. III. 1. *Matt.* v. 4. *Rev.* xxi. 4.

Second Sunday in Lent.

SERMON XVII.

S. Jacob and Esau. M. L.—T. *Mal.* i. 2 "Was not Esau Jacob's brother? saith the Lo yet I loved Jacob, and I hated Esau."—PW. 2 NW.—SS. Gen. xxv.; xxvii. *Rom.* ix.—I *Heb.* xii. 16, 17.

Occasion of the text. The Jews complain God had not loved them. God replies by the rallel case of the Edomites, much less distinguis though nearly allied to the Jews. Evident the nations, and not the persons are intended. if it were otherwise, the text would be no rep the complaint. In *Rom.* ix. 11. the word *chil* not in the original, and the ellipsis should supplied *nations*, as is clear from *Gen.* xxv.

The Edomites were inferior to the Israelites, according to that prophecy; but Esau never served Jacob, but the contrary, (*Gen.* xxxiii. 3.,) so that if the persons, not the nations, had been intended, this would have been a false prediction. Neither is the word *hate* to be understood rigorously either against Esau or the Edomites; because God loved *the world*, and hateth nothing which he hath made. (*John* iii. 16.) The word is frequently used in the sense of holding in inferior estimation, as in *Luke* xiv. 26. compared with *Matt.* x. 37. and *Gen.* xxix. 31. compared with 30.

The Israelites were chosen rather than other nations as the vehicle of religion, and thus might be said to be loved or preferred; yet, no doubt, the wisdom of God thereby intended the benefit of all, nor is it for us to impugn the reasons of his sovereign dispensations, which we cannot discover. Yet in his eternal providence it pleased Him to make his government subservient to the reward of his faithful servants.

The lesson for the day declares part of this economy.

The privileges of the birthright were, in Abraham's family, of the highest value, being the knowledge of the true religion and the birth of the

Messiah. No religious person could be insensible to them. Esau was so far insensible that he bartered them for "one morsel of meat" (PP.); he is therefore justly styled "a profane person." But Jacob's whole heart was set upon this first of blessings; he thinks of nothing else. The first opportunity of obliging his brother suggests the expedient of making this exchange.

God therefore accepted the faithful Jacob, confirmed the father's blessing, and rejected the despiser Esau. *Matt.* xiii. 12.

But we are not therefore to commend Jacob's unfair bargain (*Gen.* xxv.), or his impious fraud, (xxvii.) Neither is commended in Scripture. We should remember, when we read the faults of such men as Abraham, Isaac and Jacob, that these faults are the proofs of their humanity, not the objects of our imitation. God could have accomplished his purposes without Jacob's deceit, which was, so far as it went, want of faith: it was the heart, the intention, that separated between the brethren. Jacob's intent was pure; but Esau was impure in intent and act.

Application. We are all the spiritual descendants of Jacob or Esau. How material to understand which! We have all an inheritance (*Rom.*

17. *Eph.* i. 11. 18. *Col.* i. 12. *Heb.* v. 12.; 15. 1 *Pet.* i. 4.; iii. 9. *Rev.* xxi. 17. et pas-.) See Catechism.

f we make that inheritance the first object of thought and conduct, we follow Jacob, and l be loved of God.

f we are careless of it, and endanger it for sin, lo indeed act more profanely than Esau, for the roportion of the advantage is far greater in our than his; and if we do this, we shall find no ɜ of repentance in the next world; no means of ging the determination of God, though we seek refully with tears. PP. *Eccl.* ix. 10. *Hos.* 7. *Rev.* xxii. 11.

Third Sunday in Lent.

SERMON XVIII.

The temptation of our Lord—The event comrated in Lent.—T. *Heb.* iv. 15, 16. "We ıot an high priest which cannot be touched he feeling of our infirmities; but was in all tempted as we are, yet without sin. Let us ɔre come boldly unto the throne of grace,

that we may obtain mercy, and find grace to help in time of need."—PW. πεπειρασμένον.—SS. *Matt.* iv. *Luke* iv.—PP. *Mark* i. 13. *Heb.* ii. 18. *James* iv. 7. 1 *Pet.* v. 8, 9.

One object of the institution of Lent to commemorate the abstinence and temptation of our Lord in the wilderness.

Exposition of the text. The Apostle speaks of Christ in his character of High Priest, sacrificing for the sins of mankind. He urges the great dignity of this High Priest, whose intercession was so worthy of reliance, and who, by becoming man, and in all things like unto his brethren, could sympathize with them in his human character. *Heb.* ii. 16—18.

But then it might be argued that Christ was not in *all* things like unto his brethren, since He was without sin; and could not, therefore, like the Jewish high priest, have an interest in his own sacrifice. *Heb.* v. 1—3.

The Apostle replies, Christ was indeed without sin; yet He is not the less touched with the feeling of our infirmities; since He was in all points tempted as we are, T.

Hence we are to come to Him, who has defeated temptation, and who is able to give us grace to

withstand it, boldly, not presumptuously, but in an undoubting trust of his promises, which embolden us to approach Him. 1 *Cor.* x. 13. *2 Pet.* ii. 9.

This being done, we have no right to complain of the insufficiency of God's grace. If we fall, it will be of ourselves. *James* i. 13, 14.

Grace being obtained, we are to consider how it is to be applied: and our Lord has left us a powerful example for study and edification.

Observe, that the Son of God rebuked not the devil by his own authority, as He might have done, but, as our example, constantly met him with SCRIPTURE. Hence the importance of storing the mind with texts in case of temptation [1].

I. The devil tempted Christ by adversity.

He commands Christ to relieve himself by his almighty power from the effects of hunger. So in adversity he suggests to Christians to save themselves by the grace given them from their afflictions; and when they reply that this grace was not given for this purpose, he insinuates that God has

[1] The order of St. Luke is here followed, because he professes to deliver all things "in order," (Luke i. 3.) I am aware that the meaning of καθέξης is debatable, but in choosing between the Evangelists, I think our translators' version should have its force. Schleusner renders it, "TEMPORIS ratione habitâ."

deserted them. But men shall not live by bre
alone: the blessings of this life are not the
blessings; tribulations are the key to greater
more on this, Part I. § III. v.)

II. The devil tempted Christ by worldly
tion.

He commands Christ to worship him; and
as the price all the kingdoms of the world, &c.
devil is the god of this world, (*2 Cor.* iv. 4.
those whose affections and objects lie in
world, do really worship him. He may give
we desire; but what will this profit us?
xvi. 26.) Let us, when thus tempted, reso
worship God, and God only.

III. The devil tempted Christ to tempt God

He commands Him to throw himself from
pinnacle of the temple, relying on a Scripture
mise, distorted to this purpose. When the
finds us proof against all but religious consi
tions, he perverts Scripture to his designs.
tells us that where sin abounded, grace did
more abound, and that having once received g
we can never finally fall from it: and bids us
trial by plunging over the precipice of sin. L
not incur the danger: "thou shalt not temp
Lord thy God."

The devil departed from Christ only for a season; (*Luke* xiv. 13.) neither will he from us entirely; but we may always encounter him in this manner; and as angels ministered unto Christ (*Matt.* iv. 11.) so will they also protect us (*Heb.* i. 14.), and we shall finally receive the promise of God. *James* i. 12.

See further, on the Devil, Part I. § III. vi.

Fourth Sunday in Lent.

SERMON XIX.

S. The Passion—Subject of seasonable meditation.—T. *Matt.* xxvi. 40. "What? could ye not watch with me one hour?"—PW. *μίαν ὥραν γρηγορῆσαι.*—SS. *Mark* xiv. *Luke* xxii.

The Passion a subject very difficult to treat.

1. On account of its vastness and sublimity.

2. Because its details are well known, and admit of no novel illustration. Nevertheless, however well known, no truth more neglected, though none more important, none more affecting.

Context and circumstances introducing the text. Christ takes to be witnesses of his agony, Peter, James and John. The disciples sleep, though thrice appealed to by the affecting words of the text.

This no excuse for our supineness: but rather an awful warning, since, at such a moment, the favoured Apostles could be found sleeping.

Insensibility to Christian and heavenly matters frequently described under the figure of sleep. 1 *Cor.* xv. 34. 1 *Thess.* v. 6, 7. Pursuit of salvation and caution against our spiritual enemies described by the contrary. *Matt.* xxiv. 42.; xxv. 13. *Mark* xiii. 35. *Luke* xii. 37.; xxi. 36. *Acts* xx. 31. 1 *Cor.* xvi. 13. *Eph.* vi. 18. 1 *Thess.* v. 6. 2 *Tim.* iv. 5. 1 *Pet.* iv. 7. *Rev.* iii. 2.; xvi. 15.

Christ has commanded us all to watch. *Mark* xiii. 37. But how often does his appeal find us sleeping and insensible; "what? could ye not watch with me one hour?"

It were ungrateful if for Him we could not watch an eternity, but we are only called on to watch one hour—this transitory life.

We are moreover called on to watch *with* Christ, (could ye not watch *with me?)* a strong appeal to

ır love, and a high encouragement, since, though e flesh be weak, we can do all things through im, and, when we are weak, through Him we are ·ong, and our strength is made perfect in weak-ss. *Phil.* iv. 13. *2 Cor.* xii. 9, 10.

Much of our time has been already spent in :ep, and now it is high time to awake. (*Rom.* xiii. .) Awake then, thou that sleepest, and arise ım the dead, and Christ shall give thee light. *'ph.* v. 14.) Watch; for ye know not the hour ıen the Son of Man cometh. (*Matt.* xxiv. 42. et ssim.) He has come again and again to us with ɜ affectionate rebuke, "Could ye not watch with : one hour?" and we know not how soon he may er the awful words, "Sleep on now, and take ır rest, for the Son of Man is betrayed." We y be left in the lethargy which we have chosen, l by which we have betrayed our Lord! Fearful l terrible fate! Let us deprecate such calamity. *zl.* xiii. 3. Let us not sleep, as do others; but ıs watch and be sober (1 *Thess.* v. 6—10.), for ssed are those servants whom the Lord, when he ıeth, shall find watching. *Luke* xii. 37.

Fifth Sunday in Lent.

SERMON XX.

S. The Israelites and Egyptians. M. L.—T. Exod. iii. 22. "Every woman shall borrow of her neighbour and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons and upon your daughters; and ye shall spoil the Egyptians." —PW. שאלה. αἰτήσει, LXX.—PP. *Exod.* xi. 2, 3.; xii. 35, 36.

This text, containing God's command to Moses on the Israelites' departure from Egypt, has been perverted to three bad purposes.

1. An infidel objection, that the God of the Bible, having commanded dishonesty, cannot be the Most High God.

2. It has created a difficulty with sincere Christians, who have been tempted by it to doubt.

3. It has been quoted by professing Christians in justification of fraud and plunder.

If we refute the infidel objection, we clear away the other disadvantages also.

One safe way of meeting difficulties in Scripture is to adhere to the clear and distinct declarations of God's word. We may not always be able to explain

a passage, but we may always know what is the Scripture doctrine. Thus *Exod.* xx. 15. sufficiently proves that dishonesty is not the doctrine of Scripture.

Examine the character of the transaction.

The verb שאל properly signifies to *ask;* it may be to *ask to give,* or to *ask to lend.* But there are only three passages, besides those recording this transaction, where the word is rendered by our translators *borrow* (*Exod.* xxii. 14. *2 Kings* iv. 3.; vi. 5.), though it occurs constantly throughout the Bible. It may be sufficient to notice 1 *Kings* iii. 5. *2 Kings* ii. 9. *Psal.* ii. 8., where it could not be rendered *borrow.*

Our translators, not knowing the customs of the East so well as they have been known through subsequent travellers, seem to have thought it very unlikely that the Israelites would have asked gold and jewels as presents, or that the Egyptians would have granted them: and, to avoid a slight difficulty, incurred a great one.

Yet such is frequently the case in the East. See 1 *Kings* x. 13. (where the same verb שאל is employed.)

There subsisted, therefore, a custom in Egypt of asking presents—a custom by no means immoral,

[illegible]

2. That we should earnestly apply to G
grace, without which we can do nothing.

We have been called from worse than E
bondage, *Rom.* viii. 21. And we are no
neying *towards* a land of promise, as w
Israelites; see *Heb.* iii. and iv., and 1 *Cor.*
12. We are as unable to attain it without

help as they. We are in a barren wilderness, and require support and strength. God gives us the water and the manna. *John* iv. 14.; vi. 32, 33. 48—51. 58. But He leaves something to be done by us, as by the Israelites. We must *ask* for grace (*Rev.* iii. 18.), in each variety of prayer, in use of the Sabbath and religious opportunities, and in study of the Scriptures. Then shall we greatly rejoice in the Lord, &c. in the jewels and raiment of righteousness (*Isa.* lxi. 10. *Job* xxix. 14.) which, like those of the Israelites, will not be subject to decay, and will accompany us, if we faint not, to Jerusalem which is above.

The Sunday next before Easter.

SERMON XXI.

S. The hardening of Pharaoh's heart. M. L.—T. *Exod.* ix. 12. "The Lord hardened the heart of Pharaoh."—PW. יחזק את־לב. SS. *Exod.* iii. xiv. *Psal.* cv.—PP. *Rom.* ix. 17.

From this text,

1. The infidel has inferred that the God of the Scriptures is an arbitrary and tyrannical Being.

2. Some Christians have chosen to dishonour God by allowing the infidel objection, though they have not renounced their belief in the Scriptures.

3. Others, who follow neither of the above classes, find a difficulty in the text, and know not how to reconcile it to the perfections of God.

In the exposition of Scripture, the difficult passages are to be illustrated from the clear—the few from the numerous.

That God is not the author of sin, see *James* i. 13.; that He is willing that all should be saved, see Part I. § III. v., but his salvation is given on conditions. When man was first created, he was free to stand or fall; now that he is under grace, he is free to accept or resist it.

Man, since his fall, naturally incapable of holiness (Sermon VIII.); if God therefore wills him to be holy, He gives him the means. (See Part I. § III. v.) But He holds him responsible for his use of them. He will withdraw his grace if it is not employed, or if it is resisted; (*Matt.* xxv. 28—30.) not however immediately, but when all means have been tried. The sin against the Holy Ghost, the resistance to his holy suggestions, which tempts Him to withdraw, must be unpardonable, for without Him the sinner could not so much as pray for

pardon. (*Rom.* viii. 26.) This desertion of the Spirit is what is called "hardening the heart," for by it the heart returns to its native incurable perverseness.

When we come to survey the atrocities of Pharaoh, and his opposition to the manifest will of God, we shall rather wonder at the forbearance than at the desertion of the Spirit of God.

He kept a large proportion of his subjects in the most cruel bondage. When he was commanded by Moses to desist, he peremptorily refused, and aggravated his oppression, although the prophet's mission was attested by the most signal miracles, viz. the change of Aaron's rod into a serpent, which swallowed the others; the waters changed to blood; the frogs, the lice (which the magicians admitted to be the finger of God), the flies, the murrain, the boils (which visited the magicians also.) It was not till after all this that God withdrew his grace: for *Exod.* vii. 13. is in the original the same as 22. and should be rendered in like manner יחזק לב פרעה, LXX. *καὶ κατίσχυσεν ἡ καρδία Φαραώ.*

Rom. ix. 17. ἐξέγειρά σε is a translation of הֶעֱמַדְתִּיךָ, *Exod.* ix. 16., which should be rendered, (as the margin gives it) *I have made thee stand;* LXX. διετηρήθης. Pharaoh was not created to be

hardened; but God assigns this reason for n
cutting him off when the Spirit left him, that i
was no token of favour, but only in order that h
preservation might render him the instrument
greater exhibitions of divine power, and of instr
tion and warning, both to Israelites and Egyptia

The text, cleared of its difficulty, proves

I. The great forbearance of God, and the
couragement we have to repent. *Rom.* ii. 4. 2
iii. 9. 15.

II. The fearful consequences of grace resiste
unimproved. See 2 *Kings* xvii.

The evidences of religion afforded us differe
kind, but even stronger in degree than those en
by Pharaoh. The authentick record of these
greater miracles: prophecy: all the counsel of
fully and finally developed, in our hands.
obstinate resistance even more sinful than his.

2 *Chron.* xxx. 6—9. *Psal.* xcv. 8. *He*
and iv. *Prov.* xxviii. 14; xxix. 1.; i. 24, seq

As the celebration of Good Friday is an im
ant duty, and that day is often greatly profa
sermon on that subject might be preached th
from 2 *Chr.* v. 14, 15, shewing that the lo

Christ, independently of every thing else, ought to lead us to perform the publick and private duties of that day: that all are concerned in it, and that they ought to devote it to Him.

Good Friday.

SERMON XXII.

S. The occasion. E. L.—T. 1 *Pet.* ii. 21. "Christ suffered for us, leaving us an example that ye should follow his steps."—PW. ὑπὲρ, "*nomine, vice, loco,*" as Schleusner renders the preposition, though he applies to it in this passage the meaning *pro.* But the general consent of Scripture would rather lead to the application of Schleusner's first rendering.—SS. *Psal.* xxii.; lxix. *Isa.* liii. *Matt.* xxvii. *Mark* xv. *Luke* xxiii. *John* xix. *Rom.* v. *Heb.* ix.; x.—PP. *Dan.* ix. 26. *Matt.* xx. 28.; xxvi. 28. *John* i. 29.; vi. 51.; x. 11. 15. *Acts* xx. 28. *Rom.* iii. 25. 1 *Cor.* v. 7.; xv. 3. *Gal.* i. 4.; ii. 20.; iii. 13. *Eph.* i. 7.; v. 2. *Col.* i. 14. 20—22.; ii. 14. 1 *Thess.* v. 9, 10. 1 *Tim.* ii. 5, 6. *Tit.* ii. 14. *Heb.* ii. 9, 10. 14.; vii. 27. 1 *Pet.*

i. 18, 19.; ii. 24.; iii. 18. 1 *John* ii. 2.; iii. 16.; iv. 10. *Rev.* i. 5.; v. 9.; xiii. 8.

Immense interest and importance of the subject commemorated. Almost every word of the text strikingly emphatick — I. Christ. II. Suffered. III. For us.

I. "CHRIST." Consider who he was; see Sermons I. and XXXI. for texts proving the dignity and divinity of Christ.

II. "SUFFERED." Amazing condescension! How dreadful his sufferings! These may be discussed from SS. and PP. *Isa.* l. 6.

But if the eternal Son of God could suffer, surely it must have been for some most exalted beings, the highest and purest in creation, devoted to his love and service; No: it was,

III. "FOR US!" For sinners, for enemies, for those who had incurred the anger of God. See Sermon I.

That Christ's death was really a sacrifice, a vicarious atonement, see SS. and PP., the latter of which, if necessary, might be abundantly enlarged.

That the benefits of it extend to all mankind, and that none will lose them except through their own wilful disobedience, see Part I. § III. v.

The meritorious efficacy of Christ's death is to

be applied by faith. See Part I. § III. ii. and Sermon IX. Faith trusts his blood, as the atonement, and acts as becomes so holy a trust. *Tit.* ii. 11—14. Wilful sin, far from receiving his atonement, crucifies Him again. *Heb.* vi. 6.

But Christ suffered, not only as a sacrifice, but as an example, both of what his disciples might expect, and of what they ought to do.

I. Christians must expect to tread the steps of Christ, and to have tribulation in this world. *Matt.* x. 24, 25. *John* xv. 18—20. *Acts* xiv. 22. but they must consider the sufferings of Christ, lest they faint, *Heb.* xii. 3. See this subject treated at large, Part I. § III. i.

II. Christians must follow the steps of Christ,

1. *Particularly*, in suffering with patience what God appoints. See Part I. § III. i.

2. *Generally*, as doing no sin, 1 *Pet.* ii. 22. that is, no wilful, intentional sin; but being holy, harmless, undefiled, separate from sinners. *Heb.* vii. 26.

See further in the examination on the Creed, at the article, "was crucified." Part I. § III. i.

1 *John* i. 7. *Heb.* x. 26, 27.

Texts not expressive of the atonement, but which may consistently head a sermon for this day; and may be consulted with advantage in composing a sermon.

Rom. vi. 5, 6. 1 *Cor.* i. 23.; ii. 2. 2 *Cor.* xiii. 4. *Gal.* v. 24.; vi. 14. *Phil.* ii. 8. *Heb.* xii. 1. See also the texts adduced to prove that Christ died for all, Part I. § III. v.

Easter Day.

SERMON XXIII.

S. The occasion.—T. 1 *Cor.* xv. 20. "Now is Christ risen from the dead, and become the first fruits of them that slept."—SS. (on the resurrection of Christ) *Matt.* xxviii. *Mark* xvi. *Luke* xxiv. *John* xx.; xxi. *Rom.* vi.—SS. (on the general resurrection) *Ezek.* xxxvii. *Matt.* xxii. 23—33. *Mark* xii. 18—27. *Luke* xx. 27—38. 2 *Cor.* v. 1 *Thess.* xiii. 18. *Rev.* xiv.; xx.; xxi.; xxii. PP. *John* xiv. 19. *Rom.* viii. 11. 1 *Cor.* v. 7. 2 *Cor.* iv. 14. 1 *Pet.* i. 3, 4.

Texts illustrative of the resurrection of Christ. *Psal.* xvi. 9, 10. compared with *Acts* ii. 25,

d xiii. 35, seqq.—*Acts* v. 30, 31.; x. 40, 41.; :vi. 8. 22, 23. 1 *Pet.* i. 3.

Texts illustrative of the general resurrection. ›b xiv. 12.; xix. 25—27. *Psal.* xvii. 15. *Isa.* :v. 8.; xxvi. 19. *Dan.* xii. 2. *Hos.* xiii. 14. ›hn v. 28, 29.; xi. 25, 26. *Acts* xxiv. 14, 15.

The resurrection of Christ a most important ›ctrine: the whole evidence of Christianity rested ›on it by St. Paul, 1 *Cor.* xv. 14. 17. If not ıe, our faith is vain; if true, our own resurrection ll follow from it. *Ibid.* 15, 16. and PP.

Its truth proved by the clearest evidence.

1. Committed to writing by four contemporaries, o of whom were eye-witnesses of it.

2. The eleven apostles, who ate and drank with sus after he rose from the dead, (*Acts* x. 41.) dured or encountered the severest hardships, ıgers, and torments, rather than surrender their ›wed belief in the fact. They therefore must ›e believed it.

3. But if they believed it, it must have been e. For the apostles had all been in familiar ›rcourse with our Lord for upwards of two years; y must therefore have known his person; they l only been separated from Him by death two 's; and He conversed with them afterwards

during forty; (*Acts* i. 3.) they could not therefore be in doubt on the subject.

4. The apostles were naturally very incredulous, and yielded with great difficulty to the belief of what they afterwards maintained at peril of torture and death. *Mark* ix. 9, 10. 31, 32.; xvi. 11. *Luke* xxiv. 11. 25. *John* xx. 9. 24—28. They yielded to nothing but sensible and palpable proof. 1 *John* i. 1—3.

5. On one occasion Christ was seen by above 500 persons at once; the greater part of whom were alive when St. Paul wrote. 1 *Cor.* xv. 6.

No historical proof, therefore, can be more perfect than that of our Lord's resurrection.

Hence it will follow that Christianity is true; for it cannot be supposed that God would by such a miracle countenance a false religion. The resurrection of the dead therefore will follow, as being an article of Christianity. See SS. and PP. and texts above.

Christ is represented as the first fruits of the dead, in allusion to the day of his resurrection, on which the first fruits of the barley harvest were offered. *Levit.* xxiii. See Horne's Introduction, Vol. III. Part iii. Chap. iii. § 6.

To answer the question, "How are the dead

ised up? and with what body do they come?"
: must go to the Scriptures, which assure us that
e same body, literally speaking, will *not* arise.
Cor. xv. 37. 40. 42—44. 50. The verb ἀνίστημι
nifies rather *to stand up, to possess vital power,*
an *to rise again.* The glorified body will differ
m the corruptible as the plant from the seed.
Consolation hence derivable in the loss of friends.
e Part I. § III. i. and v. Encouragement to
ristian perseverance. 1 *Cor.* xv. 58.]
A moral resurrection necessary in this world.
m. vi. 11. seqq. The new or heavenly man
Cor. xv. 47—49.) to be put on even here: *Eph.*
22—24. *Col.* iii. 9, 10. and thus we may hope
be clothed upon with our house from heaven,
en mortality shall be swallowed up of life. 2 *Cor.*
'.

First Sunday after Easter.

SERMON XXIV.

. The history of Balaam. E. L.—T. *Josh.*
. 9, 10. "Balak, the son of Zippor, King of
ab, arose and warred against Israel, and sent
called Balaam, the son of Beor, to curse you;

but I would not hearken unto Balaam; therefore he blessed you still, so I delivered you out of his hand." —SS. *Numb.* xxii.; xxiii.; xxiv.; xxxi. 1—8.— PP. *Deut.* xxiii. 4, 5. *2 Pet.* ii. 15, 16. *Jude* ii. *Rev.* ii. 14.

Occasion of the text. Joshua, at Shechem, just before his death, assembles the Israelites, and recites, on the behalf of God, the divine mercies to them; among others he makes the statement in the text.

This text discovers one point not discoverable in the history, which is a key to the whole of it; viz. that Balaam went with the intention of cursing the Israelites, contrary to his declarations to the emissaries of Balak.

The destruction of Balaam appears to have been an inordinate love of wealth and worldly dignity. (PP.)

He was a prophet of the true God, the knowledge of whom has never been wholly lost in Mesopotamia, Chaldea, &c. though greatly corrupted and vitiated. But the supernatural gifts of the Holy Ghost, like the natural, do not interfere with moral responsibility, and a true prophet is not, necessarily, a holy man. *Matt.* vii. 22, 23. 1 *Cor.* xiii. 2.

Balaam had received a positive command from God not to go with the messengers of Balak; there is no variableness in God, (*James* i. 17. *Numb.* xxiii. 19.) he should therefore have answered the "more honourable" messengers as he had answered the others.

But Balaam's desire of the "very great honour," which Balak offered, made him have recourse to God again, who was displeased, because dishonoured; and gave him the permission in token of displeasure. See *John* xiii. 27. 1 *Kings* xxii. 15. Balaam should have known that the permission was of this kind, and repented, and stayed. Because he did not, "God's anger was kindled."

The miracle of the ass most relevant, inasmuch as it shewed that God, who possessed such a power over a mute animal, could exercise the same over the perverse Balaam, and make him utter blessings against his will. All objections founded on the organization of the animal fully answered by the cause assigned, the special interposition of God. *Matt.* xix. 26.

God does not yet abandon Balaam, but sends his angel to warn him. Balaam confesses his sin; not his covetousness, but his injustice to the animal. He has not fortitude to return, although this was

the second warning, but only asks permission to do so; which is again granted in the same sense as before. After this he had no further warning, and, having served God's purposes, he perished in his sins.

The history instructs us,

I. To take heed and beware of covetousness. *Luke* xii. 15. *Col.* iii. 5. 1 *Tim.* vi. 9, 10. *Exod.* xxiii. 8.

II. That where we have a positive command from God, and our duty is clearly ascertained, no importunity of men should induce us to act contrary to it. *Prov.* i. 10.

III. That God sometimes permits our designs to take effect, and even to prosper, not in favour, but in displeasure; such prosperity often conducing to eternal ruin, *Matt.* xix. 23, 24., and corresponding texts of the other Evangelists. *Luke* xvi. 19. 23.

IV. That his mercy does not then always abandon us, but He sends other warnings to recal us.

V. That such warnings cannot be slighted without the most awful danger of quenching the Holy Spirit.

VI. That however we may hope the death of the righteous, if we persist in resisting God, we shall die miserably among the wicked. *Numb.* xxiii. 10.; xxxi. 8.

Second Sunday after Easter.

† SERMON XXV.

;. The Sabbath.—T. *Mark* ii. 27. "The Sab-
h was made for man, and not man for the Sab-
h."—PW. σάββατον, שבת.—SS. *Heb.* iv.—
. *Gen.* ii. 2, 3. · *Exod.* xx. 8—11.; xxiii. 12.;
i. 12—17.; xxxiv. 31. *Lev.* xxiii. 3. *Numb.*
32—36. *Deut.* v. 12—15. *Isa.* lvi. 6—8.;
. 13, 14.

[en love to deceive themselves; the sabbath-
ker tries to quiet his conscience by affirming
sabbath to be only an institution of the Leviti-
aw.

hat it is a moral duty wholly independent of
law, appears from these considerations.

The text says the Sabbath was made for *man;*
for the Jewish nation in particular, but for
:ind in general.

The account of its institution (PP.) 2430
before the birth of Moses, and when no
n being but our first progenitors existed,
; that it was ordained to commemorate an
affecting all mankind. It is not said that the
th was then *predetermined,* but actually *sanc-*

tified. It was therefore holy before the time of Moses, and is not merely Levitical.

III. The period of seven days was observed by Noah (*Gen.* viii.), and by Laban (*Gen.* xxix. 27.); now as this period is independent of planetary revolutions, its use must have originated in some positive institution; and what that was appears from *Gen.* ii. 3.

IV. The Sabbath was observed by the Israelites, and an express provision made for it, BEFORE the delivery of the law, in language which shews it was then known, *Exod.* xvi. 23. seqq.

V. The observance of the Sabbath appears in the decalogue, all other precepts of which are acknowledged to be perpetual; it was inscribed by "the finger of God" on stone, not written by Moses in a book; it was proclaimed amid all the terrors and splendours of Sinai.

By the seventh day appears to be meant, one day in seven; not any particular day. The Saturday appointed for the Jews, because it witnessed their deliverance from Egypt: hence the Sabbath said to be a sign between God and the Israelites, (*Deut.* v. 15. *Ezek.* xx. 12., &c.), as circumcision was, not because it is of Moses, but of the fathers, *John* vii. 22.

That the Sabbath, under the Gospel, was changed to the Sunday, because on that day Christ rose from the dead, appears from the following reasons:

I. The early Christians, from the very moment of Christ's death, had religious assemblies on that day. *John* xx. 19. 26. *Acts* xx. 7.

II. They made charitable collections on that particular day. 1 *Cor.* xvi. 2.

III. It was called THE LORD'S DAY, *Rev.* i. 10.

The Sabbath therefore *was* made for man; made for him by God; let us rejoice in it with thankfulness for this great blessing and means of spiritual advancement. *Psal.* cxviii. 24.

How truly the Sabbath was made for man appears from the case of Sabbath-breakers. Was an educated Sabbath-breaker ever a religious man in other respects? As for the uneducated, criminals at their execution frequently have declared, that all their guilt and misery have proceeded from sabbath-breaking.

How the Sabbath is to be improved.

I. By resting from all worldly concerns, doing all that we have to do on other days, and leaving nothing to be done on that day.

II. By making religion the business of this day

as our professions or pursuits are the busines
others.

III. By attending both the publick servic
the church.

IV. By domestick prayer and study of the Sc
tures.

V. By the religious instruction of our own fa
lies.

But man is not made for the Sabbath; and m
is better than sacrifice. Therefore if there be s
act of charity which requires immediate atten
or cannot be performed at another time, the
cises of the day must yield to it. *Matt.* xii. 1-
Luke vi. 1—10.; xiii. 10—17. *John* vii. 23.

Since then there remaineth a rest to the p
of God, let us labour to enter into that rest
any man fall, &c. (*Heb.* iv. 9. 11.), which w
best do, and best foretaste, by a diligent imp
ment of the Sabbath, which was made for ma

Third Sunday after Easter.

† SERMON XXVI.

S. Baptism.—T. *John* iii. 5. "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God."—PW. γεννήθῃ.—SS. and PP. may be found in Part I. § III. vi.

These words are explanatory of verse 3. Universally understood of Baptism by the ancient church, and incapable of any other interpretation.

Baptism is a sacrament, consisting of two parts, a sign and a grace; (Catechism, and Art. xxv. and xxvii.) "water, and the Spirit," the influence of the Holy Spirit; which is necessary to enable the baptized person to lead a holy life, 1 *Cor.* xii. 3.; xv. 10. 2 *Cor.* iii. 5. *Phil.* ii. 13, &c.

That the Holy Spirit is given in baptism appears from Part I. § III. vi. and receives confirmation from instances:

He descended on Christ at his baptism. *Matt.* iii. 16. *Mark* i. 10. *Luke* iii. 22. *John* i. 32. Peter tells the converts that at their baptism they should receive the gift of the Holy Ghost, and that the same promise was to all generations who should be within hearing of the Gospel. *Acts* ii. 38, 39.

Paul received the Holy Ghost at his baptism, ix. 17, 18. and xxii. 16. The Ephesians the same, xix. 5, 6.

Two cases objected: the Samaritans, *Acts* viii. 16. and the family of Cornelius, x. 44.

Answer. In the first case Philip's baptism was invalid till confirmed by the Apostles; and then the Holy Ghost descended immediately. In the second, the Holy Ghost had previously descended; but this was made the reason by St. Peter why the outward ordinance should not be neglected.

Objection. Many baptized persons live unholy lives, and therefore cannot have been regenerated.

Answer. This objection arises from a mistaken notion of regeneration. It is said that no person shall enter heaven who is not regenerated, but it is not said that every regenerated person shall. The Holy Spirit guides, but does not compel. A person may have the seal of the Spirit, and yet grieve Him, and fall. *Eph.* iv. 30.

Objection. St. John says, whosoever is born of God doth not commit sin (1 *John* iii. 9.), and therefore every baptized person is not born of God.

Answer. If the regenerate person keep not the terms on which he is regenerated, he is not, *effectively*, a child of God; "As many as are led by

the Spirit of God, they are the sons of God," (*Rom.* viii. 14.) *i. e.* effectively. He may not have followed the Spirit; but this hinders not that he has received grace to do so, which is all we contend for. Renewal of heart is essential, but it is not the same with regeneration. Regeneration is the grace of the Holy Spirit to renew our hearts, but it does not actually renew them, unless improved. *Ezek.* xviii. 31. *Rom.* viii. 13. *Phil.* iv. 13.

Objection. Water has no power to regenerate, and thus we make Baptism a mere charm.

Answer. Water indeed has no such natural power; nor had the waters of Jordan any medicinal power to cure leprosy (*2 Kings* v. 12. 14.); the institution of God gives the efficacy. Bread and wine are not, naturally, the spiritual body and blood of Christ: by his institution they become so.

The requisites for Baptism are repentance and faith. *Acts* ii. 38., and viii. 37. Catechism, and Part I. § III. ii.

Objections against Infant Baptism.

1. An infant cannot repent or believe.

Answer. True; but an infant is innocent, and there is no distinction of time with God: if he afterwards repents and believes, he will enjoy the privileges of the covenant.

2. An infant cannot enter into covenant.

This is false; as appears from the case of circumcision, and from daily practice, where a guardian engages for an infant that he shall perform certain conditions for an estate; which estate he receives on the performance of the conditions. So, on performance of the conditions of Baptism, grace is confirmed to us, and our heavenly inheritance is secured.

3. An infant cannot receive the Holy Ghost.

Answer. That is more than can be known. It seems contradicted by Scripture. (*Luke* i. 15.) The influence of the Spirit will operate as early as the child is capable of a thought, and in Baptism He has covenanted so to operate.

4. An infant might then as well receive the other sacrament of the Lord's Supper.

Answer. Baptism is an *initiatory* rite; the child is not in the church of God before it.

In favour of infant baptism may be urged,

1. The universal practice of the ancient Church. (See Wall on Infant Baptism.)

2. Baptism succeeded circumcision; and children were the objects of the latter. (*Col.* ii. 11, 12.)

3. Whole families were frequently baptized by the Apostles; of these, some must, in all probability

lity, have been children. (*Acts* x. 48.; xvi. 15. 33. 1 *Cor.* i. 16.)

Objection against baptism by affusion:

The practice of the ancient Church.

Answer. Immersion was not the *invariable* practice of the Church: as in the case of clinical baptism, which was always held valid; and the circumstances of some baptisms recorded in Scripture are strong presumption that they were not performed by immersion. (*Acts* ii. 41.; x. 48.; xvi. 33., see *John* xiii. 9, 10.) The verb βαπτίζω has no such restrained meaning. Polyb. III. lxxii. apud Schleusner. μόλις ἕΩΣ ΤΩΝ ΜΑΣΤΩΝ οἱ πέζοι ΒΑΠΤΙΖΟΜΕΝΟΙ διέβαινον. *Luke* xi. 38. (Greek.)

Separation from the Church on these scruples not justifiable; because she will baptize adults, and by immersion (Rubrick in the Service for the Baptism of such as are of riper years.)

Parents and guardians much to blame for not bringing children to be baptized. Unbaptized adults imperatively required to receive this ordinance.

Do unbaptized infants perish? No (*Matt.* xix. 14.); but they are not objects of *covenanted* mercy, and the situation of their parents is fearful, since they have not given them a *title* to the merits of Christ.

The Baptismal vow, on the observance of which the virtue of the ordinance depends (1 *Pet.* iii. 21. *Rom.* ii. 25—29.), may here be treated and applied from Part I. § III. vi. See Burnet and Tomline on Art. xxv. and xxvii. Mant on Regeneration and Baptism. Bradford on Baptismal and Spiritual Regeneration. Wall's "History of Infant Baptism."

The subject may be easily extended over two or more sermons; as, on Regeneration, duty of Baptising, Baptismal vow, Baptismal promises, &c. It might be followed by a sermon on the Baptismal Service.

Fourth Sunday after Easter.

† SERMON XXVII.

S. The duty of Sponsors.—T. *Prov.* vi. 1, 2. "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth."

This plain and important truth habitually disregarded in a matter of the very first consequence

people become sureties for friends, and even strike hands with strangers, on the shortest notice, in a matter where THE SOUL is pledged; and yet afterwards wholly neglect the engagement.

Strange, considering how many abstain from the Lord's Supper (a positive duty) through fear of failure in their resolutions, that no fewer should be ready to undertake a duty by no means antecedently obligatory, but, when undertaken, fearfully responsible; and which ought not to be attempted by any who have not received the communion. Canon XXIX.

The cause of this, ignorance. Necessary therefore that the duties of sponsors should be explained.

Sponsors are, I. Proxies and II. Sureties.

I. Infant baptism being most agreeable to the institution of Christ (Art. XXVII.), and baptism requiring certain moral conditions of which infants are personally incapable, hence arises the necessity of proxies, to make those conditions for them.

II. Sponsors are sureties or pledges to the Church for the fulfilment of the baptismal conditions on the part of the infant.

They covenant that the infant shall perform the baptismal vow. (The nature of this may be treated from Part I. § III. vi.)

Objection. This they cannot do, as, after the utmost pains, the child may become evil.

Answer. Their utmost is all that can be required. But they are certainly bound to do their utmost that the child may keep this vow; and if he fails through their neglect, his blood will be upon them.

That it may not be said that the duties of a sponsor are indefinite, the Church has even descended to particularize the *mode* of performing them.

1. Sponsors are to teach children the substance of their baptismal vow, as soon as they are able to understand it.

2. They are to call upon them to hear sermons; bring them to Church, and examine them on what they hear.

3. They are to provide that the child may learn the creed, the Lord's prayer, and the ten commandments, "in the vulgar tongue," in the language which he is accustomed to speak; and all other things which a Christian ought to know and believe; which are well summed in the catechism. Manifestly the interest of the child that this knowledge should be real, and not by rote only.

4. They are to provide that the child be vir-

tuously brought up to lead a godly and a Christian life.

5. They are to provide that the child be brought to the bishop to be confirmed.

Objection. This makes sponsors interfere with the duties of parents.

Answer. Where the sponsor knows that the parent performs his duty, he ought not to interfere, the sponsor not being to *instruct* the child, but to *see that the child be instructed:* where the parent is negligent, interference becomes the duty of the sponsor; nor should any take the responsibility who are not determined to perform the duty.

Consider that it is not only to the Church, but to God, that sponsors are accountable for engagements solemnly contracted in his presence; and if they fulfil not these engagements, they are snared and taken with the words of their mouth; taken in the snare of everlasting death and ruin. *Psal.* ix. 16.

Fifth Sunday after Easter.

†SERMON XXVIII.

S. The Lord's Supper.—T. *John* vi. 53, 54. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life."—PW. Φάγητε τὴν σάρκα—πίητε τὸ αἷμα.—SS. *Exod.* xii. *Deut.* xvi. *Matt.* xxvi. *Mark* xiv. *Luke* xxii. *John* vi. 1 *Cor.* xi.—PP. *Prov.* ix. 5. *Cant.* v. i. latter part. *Luke* xiv. 16—18. *Acts* ii. 42. 46.; xx. 7. 11. 1 *Cor.* x. 16, 17. 21. 22.

Occasion of the text. Several persons followed Jesus, "not because they saw the miracles, but because they did eat of the loaves, and were filled." Our Lord adapts his language to the occasion, and represents Himself as "the living bread," which whosoever eateth "shall live for ever:" the support of spiritual life, as bread is of animal. Many disciples were staggered at this language, but our Lord explains Himself, and states that He uses these expressions in a spiritual sense, meaning that those who had a close spiritual union with Him had in them the principles of eternal life; and those who had not were destitute of all such blessing.

Most important to know some means whereby we may eat the flesh and drink the blood of Christ, so as to have life in us. Jesus affords us this knowledge: for, whether these words have a prospective reference to the Eucharist or no, the figure contained in them is the very same. He converts the ceremonies of the Paschal festival into a new institution to be observed by all Christians, to their great and endless comfort. The bread and wine are signs and pledges of the benefits received through Christ's sacrifice. If the commonest sense did not shew us that they are not literally his body and blood, his own words would shew it. *John* vi. 63. And his apostle's, 1 *Cor.* xi. 26—28.

Consider,

I. The obligation of this ordinance.

The command is most peremptory; (PP.) as much so as any in the decalogue. Eternal life depends upon it; (T.) for it is the very same figure with that in the text.

II. The qualifications of a communicant.

A mere perfunctory discharge of the external duty will never commend us to Christ, or make us partakers of his nature and holiness; (2 *Pet.* i. 4. *Heb.* xii. 10.) A man must examine himself (1 *Cor.* xi. 28.) whether,

1. He repent him truly of his former sins, steadfastly purposing to lead a new life. *2 Cor.* vii. 11.

2. He have a lively faith in God's mercy through Christ. *James* ii. 18.

3. He have a thankful remembrance of Christ's death.

4. He be in charity with all men. 1 *Cor.* xiii.

(These subjects may be amplified from the examination of the sick person's repentance, faith, and charity in Part I. § III. i.; except (3), which may be illustrated from Sermon XXII.)

III[1]. The benefits of this ordinance.

[1] If there be any, who, in the most terrible sense of the word are in danger of "eating and drinking their own damnation," must be those who come merely with the view to receive the alms of the altar. I should have taken some notice of this subject in the Outline, did I not think it better respectfully to recommend to those into whose hands this volume may fall, an immediate abolition of this dangerous snare of souls. Where the communion money is distributed at the altar, it is scarcely possible but there should be some communicants guilty of this fatal sin; but even where it is divided among the poor at large, it is too often regarded as a premium for attendance or for absence—bad enough, either way. I have myself *witnessed* the evil effects of this system; and, in consequence, I have long since applied the alms of the altar to THE SICK ONLY, who alone require them, and who cannot understand them in any other light than as a seasonable relief. If I may be allowed to extend a note which some may deem already too prolix, and others wholly impertinent

1. Our spiritual union with Christ, and with each other. (SS. PP. and 1 *Cor.* xii. 13.)

2. A covenanted title to salvation, T. and SS.

3. Strength and refreshment to support us in our Christian progress. SS. PP.

4. Maintaining a remembrance of Christ's death and sacrifice. *Ibid.*

IV. Excuses commonly urged for neglecting this sacrament.

1. I am unworthy to come.

Answer. Doubtless. So you are to receive salvation. But this should not make you refuse what Christ offers, or neglect what He commands. Unworthy as you are, if you have the qualifications above specified, Christ will accept you.

2. I have not the requisite qualifications.

Answer. Then you have not the qualifications for heaven. You must be able to receive the sacrament with the proper dispositions, or you are unfit to die. Delay not by prayer and diligence to acquire them, and tempt not God.

will add that I have found the greatest benefits result from the application of this money, not *directly* to the sick, but to the purchase of such articles as a medical adviser, or obvious circumstances, might suggest. It will astonish those who have not tried the experiment, how much real good of this nature a small sum will effect.

3. I am afraid lest, after my sincerest endeavours, I should eat and drink unworthily.

Answer. This fear is grounded on a misunderstanding of 1 *Cor.* xi. See the notes on that chapter in D'Oyly and Mant's Bible, and an admirable sermon of Tillotson's.

4. I have no time to prepare.

Answer. No time to prepare for eternity? for the preparation is the same. *Luke* xiv. 18. compared with 24. A formal devotional preparation is very proper where practicable, but the real preparation is that noticed, II.; this is consistent with the busiest life, if the business be innocent. See too *Numb.* ix. *2 Chron.* xxx. 18—20.

5. I am afraid of relapsing into sin.

Answer. Your absence from the Lord's table *is* sin. And whether are you so likely to relapse with grace as without it? The apostles relapsed, but were restored.

6. I am fearful lest I should communicate together with hypocrites.

This very senseless objection the parochial pastor will sometimes find it necessary to notice, as it is not uncommon among the vulgar.

Answer. God will not judge your heart by your neighbour's. Judas communicated with the eleven,

yet the virtue of the sacrament was not thereby diminished to them.

See Bishop Jeremy Taylor's "Holy Living," chap. III. § X. the concluding part of whose observations "on receiving the Holy Sacrament," are admirable, and may be easily adapted in the conclusion of a sermon on this subject.

This sermon may be profitably succeeded by one on the communion service; or, if there be two on the same day, the obligations incurred at the sacrament may be enforced from *Josh.* xxiv. *22.* *Psal.* cxix. 106. or *ibid.* 173.

Sunday after Ascension Day.

SERMON XXIX.

S. The Ascension.—T. *Eph.* iv. 10. "He that descended is the same also that ascended up far above all heavens, that He might fill all things."—PW. ὁ ἀναβάς·—πληρώσῃ.—SS. *Psal.* cx. *Mark* xvi. *Luke* xxiv. *John* xiv.; xvi. *Acts* i.—PP. *Psal.* lxviii. 18.; xx. 17. *Acts* ii. 33. 35.: iii. 20, 21. *Heb.* iv. 14.; vii. 26.; viii. 1.; ix. 24.

The text proves that Christ is God; and shews for what reasons he ascended.

I. Christ is God. Although this doctrine will be proved at full length on another occasion, it is material to observe, that this text alone is sufficient to establish it. For the context expressly applies to Christ the words of the lxviiith Psalm, which the Psalmist addresses to the Lord Jehovah. The Apostle also declares that Christ descended before He ascended; and this is similar to Christ's own account of himself. *John* iii. 13.; vi. 62.; xvii. 5. It is absurd therefore to say that Christ was merely man; but He was not even of an angelick nature, for He is ascended "far above all heavens." Language is unable to describe a greater exaltation, even when discoursing on the Supreme God. (*Col.* i. 19.; ii. 9.) To fill all things is evidently an attribute of God.

II. He is exalted that He may fill all things.

1. He fills all things with his power.

He is powerful to save to the uttermost all who come to God by Him (*Heb.* vii. 25.); and all power is given unto Him in heaven and earth. (*Matt.* xxviii. 18.). How consolatory to the Christian! how tremendous to the scorner!

2. He fills all things with his grace (*John* i. 16.)

None in the day of judgment will complain that he had not, or might not have had, sufficient grace to attain salvation.

3. He ascended to fill all things with his love.

His worthiest throne is in the hearts of intelligent beings: he exercises a willing reign over all these except in sinful man. The kingdom of God is within us. (*Luke* xvii. 21. *Isa.* lvii. 15.) He must *fill* our hearts so as to be the only reigning principle. The desire of Christ the only object capable of fully meeting the wishes of an immortal spirit. (*John* vi. 35. *Matt.* v. 6.) Ambition—riches—pleasures—knowledge—fame—wholly incapable. (*Eccl.* i.; ii.) The only consolation of the poor or afflicted, a treasure in heaven.

4. He ascended to fill the believer with joy.

The Christian's joy is one which is full and complete; for it rests on promises which cannot be falsified, and on prospects of perfect and indestructible happiness. (*Psal.* xvi. 11. *John* xv. 11.; xvi. 24. 1 *John* i. 4.)

Let us allow Christ then to fill us, as He fills all creation. Let us bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant us, &c. (*Eph.* iii. 16—21.)

Whitsunday.

SERMON XXX.

S. The occasion.—T. 1 *Cor.* xii. 1. "Concerning spiritual gifts, brethren, I would not have you ignorant."—PW. πνευματικῶν.—SS. *John* xiv.; xvi. *Acts* ii. *Rom.* viii. 1 *Cor.* xii.

(Texts relating to the Holy Spirit will occur in this and the next sermon.)

Name, occasion, and object of the festival. See Nelson and Wheatley; also *Exod.* xxiii. 16.; xxxiv. 22. *Lev.* xxiii. 16—21. *Numb.* xxviii. 26. 31. *Deut.* xvi. 9—12.

The proper commemoration of this day to remove all ignorance on spiritual matters, or matters concerning the Spirit of God.

A more appropriate occasion will shortly present itself for proving that the Holy Ghost is God, but it may be advisable here to prove his personality, which has been audaciously denied.

1. His personality is directly asserted (*John* xvi. 13.) "When *He*, the Spirit of Truth, is come," &c. ὅταν δὲ ἔλθῃ ΕΚΕΙΝΟΣ ΤΟ ΠΝΕΥΜΑ, κ. τ. λ. where nothing but personality can account for the anomalous concord.

2. A personal distinction is made in the same passage between Him and the Father. He is to speak the things which He shall hear, and not of Himself; language wholly inattributable to a mere energy or influence. (See also *John* xv. 26. and *Isa.* xlviii. 16.) He is an Intercessor for us to God the Father. But an attribute cannot intercede. *Rom.* viii. 26, 27.

3. He is represented as a person joining in a personal act with persons. *Acts* xv. 28.

4. He is represented as appointing elders over the church. *Acts* xx. 28.

5. He is described as possessing volition. 1 *Cor.* xii. 11. *Rom.* viii. 27.

6. He may be blasphemed,—tempted,—grieved, &c. &c. *Matt.* xii. 31, 32. *Acts* v. 9. *Eph.* iv. 30., &c. all which are personal acts.

See Burnet and Tomline on Fifth Article; Pearson on the Creed, Art. VIII.

Objection. The Holy Ghost is frequently mentioned where it is impossible to understand the expression of a person.

Answer. The Holy Ghost is sometimes used for his effects, viz. miraculous power and sanctification; but the name of Christ is used in the same figurative manner for the Christian faith, (*Rom.* xiii.

14. *2 Cor.* v. 17. *Gal.* iii. 27.; vi. 15, &c. &c.), yet it was never hence contended that Christ was not a person.

The office of the Holy Spirit is to lead or to guide (not force) into all religious truth, doctrinal and practical. *Rom.* viii. 14. *John* xvi. 13.

How necessary this sanctification is may be learned from the state of the Apostles in knowledge and strength before and after the day of Pentecost. Compare *Matt.* xii. 22, *Mark* ix. 32.; x. 35. *Luke* xiv. 50. and 66., &c. *John* xvi. 12, 13. *Acts* i. 6. with *Acts* ii. If the Apostles, who had such great and noble opportunities, could require this sanctification, much more must it be necessary for ordinary Christians. This would appear from the reason of the thing; but it is also affirmed in Scripture. *Rom.* viii. 9. 1 *Cor.* xii. 3.

The gifts of the Spirit are various, both as regards persons and times (1 *Cor.* xii. 11.), but they are given to every man to profit withal (*Ibid.* 4. 7.) They were of a miraculous nature in the infancy of the Gospel, because they were then required so to be. That no means short of miracle could have rooted Christianity in the world, evident from the slow progress which it now makes in the hands of the most zealous missionaries, contrasted with the

advance of the early church. (See also Horne's Introduction, vol. I. chap. IV. § III.) The Scriptures being in our hands, and the church erected, the miraculous gifts are now unnecessary: not so the ordinary, because without holiness no man shall see the Lord. (*Heb.* xii. 14.) They are, accordingly, promised to all within the sound of the Gospel, who take the means of obtaining them. (*Acts* ii. 39.) These gifts or graces are

1. Regeneration, whereby He gives us the remission of original and past sin. This given in baptism. *Acts* ii. 38.

2. Renovation, whereby He constantly restores what was wanting through human infirmity, and assists the Christian more largely. (*Eph.* iii. 14. seqq.) This grace is given in the Lord's Supper (1 *Cor.* xii. 13.), in prayer (*Luke* xi. 13.), in reading the Scriptures (2 *Tim.* iii. 16. 2 *Pet.* i. 21.), in hearing the word preached (*Acts* x. 44.)

The Holy Spirit thus received is constantly our Comforter and Advocate; but the notion of a regeneration, sudden, compulsory, indefectible, independent of means, is wholly unwarranted by Scripture.

To try whether we have the Spirit we have a Scripture command and rule. 1 *John* iv. 1.

The criteria are,

1. Sound belief. 1 *John* iv. 2, 3.

2. Pure practice. *Gal.* v. 22, 23. *Eph.* v. 9.

When the witness of the Spirit in the Scriptures is at peace with the witness of our consciences, enlightened by the Spirit, then we have evidence that we are the children of God. *Rom.* viii. 16.

The gifts of the Spirit may be improved by cultivation, or forfeited by neglect. *Matt.* xxv. 28, 29. *Eph.* iv. 30. 1 *Thess.* v. 19. 1 *Tim.* iv. 14. 2 *Tim.* i. 6.

The sin against the Holy Ghost is that obstinate and wilful resistance to his holy power which tempts Him to forsake the sinner, who accordingly becomes hardened, and necessarily perishes. See Sermon XXI. *Gen.* vi. 3. *Matt.* xii. 31, 32.

Concluding admonitions. 1 *Cor.* iii. 16, 17.; vi. 19, 20. *Gal.* vi. 7, 8.

Trinity Sunday.

SERMON XXXI.

S. The occasion.—T. *Matt.* xxviii. 19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—PW. εἰς τὸ ὄνομα, *into the name.*—

'en. iii. 22. *Isa.* xlviii. 16. *Matt.* iii. 16, 17.
.. 10, 11. *Luke* iii. 21, 22. *2 Cor.* xiii. 14.
v. 7. The last text is well known to be dis-
These are closely parallel with the text; other
ill occur in abundance under the divisions
subject. A good text to head a sermon on
casion is *Deut.* xxix. 29.

it the nature of God should be incomprehen-
to man is nothing more than what could be
ted—perhaps it is comprehensible to no created
. Our duty is simply to believe what is re-
l, *Deut.* xxix. 29.

e text states the nature of the religion *into*
i we enter at baptism. We are there baptized
he *name* (not names) of the Father, Son, and
Ghost. That these are one God might ap-
from the absurdity of the Arian and Socinian
theses, which make us enter into the religion
OD, *a man*, and *an influence!* The same
it be said of *2 Cor.* xiii. 14. which on the same
must be interpreted, the grace of *a man*, and
love of GOD, and the communion of *a quality*,
with you, &c.

But it is argued,

. That the doctrine is unintelligible, and there-
cannot be believed.

Answer. Intelligibility is not necessary for credence. The existence of God, in any mode, is unintelligible; yet it is a manifest truth. The plainest of all truths (which Descartes himself could not disbelieve,) our own existence, is wholly unintelligible. Also the phenomena of vitality, electricity, &c. (*Psal.* cxxxi.; cxxxix. 6.)

II. That the doctrine is self-contradictory, and as unreasonable as transubstantiation.

Answer. It would be so, if we said the divine Persons were one and three *in the same acceptation;* but we say, on the contrary, that they are so in different acceptations: three *Persons*, one *God.* Transubstantiation is a contradiction to the senses, in a matter of which the senses are the only judges; the Trinity is no contradiction at all, and is a matter entirely beyond the reach of sense.

III. That the word *Trinity* is not found in the Bible.

Answer. The word *Omnipresence* is not in the Bible, yet the doctrine of the omnipresence of God is certainly there (*Psal.* cxxxix. et passim.) The doctrine of the Trinity is, that "the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God." If we prove that this doctrine is in the Bible, it will be

of little consequence whether the word Trinity (a convenient word for the expression of a complex doctrine) be there or not.

I. The Father is God. This is allowed on all hands.

II. The Son is God. 1. His very title of Son is proof of it, and so was understood by the Jews. *John* v. 18.; x. 33.

2. He is expressly called Jehovah and God. *Psal.* xlv. 6, 7. (see *Heb.* i. 8.) *Isa.* vii. 14.; ix. 6. *Jer.* xxiii. 6. *Mal.* iii. 1. *John* i. 1.; xx. 28. *Acts* xx. 28. *Rom.* ix. 5. *Col.* ii. 9. 1 *Tim.* iii. 16. *Tit.* ii. 13. 2 *Pet.* i. 1. 1 *John* v. 20.

3. He is one with, and equal to, God, *Zech.* xiii. 8. *John* v. 23.; x. 30.; xiv. 9, 10.; xvi. 15. *Phil.* ii. 6. *Rev.* v. 13.

4. He is self-existent and eternal. *Isa.* ix. 6. *Mic.* v. 2. *John* viii. 58. *Col.* i. 15. seqq. 1 *Tim.* vi. 14—16. *Heb.* vii. 24.; xiii. 8. *Rev.* i. 8.; ii. 8.

5. He is omnipresent. *Matt.* xviii. 20. *John* iii. 13. *Eph.* i. 22.; iv. 10.

6. He is omniscient. *Matt.* ix. 4.; xii. 25. *Mark* ii. 6—8. *Luke* ix. 47. *John* ii. 24, 25.; vi. 61. 64.; xvi. 19. 30.; xxi. 17.

7. He is omnipotent. *Phil.* iii. 21. *Rev.* i. 7, 8.

The doctrine of the humanity of Christ (equally certain with his divinity) sufficiently explains those texts where He is represented as inferior to the Father.

(A few texts only can have place here. That the *acts* of God are ascribed to Christ, and that inferences of the most direct nature, as well as others, less direct, but equally certain, concur to substantiate the same doctrine, see Pearson on the Creed, Art. II.; Burnet and Tomline on Second Article; Jones's "Catholick Doctrine of the Trinity;" "Several hundred texts on the divinity of Christ, collected by a Presbyter of the Church of England;" Granville Sharp and Wordsworth on the Greek Article. Observe that, to the confutation of the Arian, Christ is called both Θεὸς and ὁ Θεός. Also the works of Waterland and Allix, and Dwight's Theology, Sermons XXXV. to XLI., and Horsley's Letters to Priestley.)

III. The Holy Spirit is God.

That He is a person is evident from the last sermon.

That He is a divine person appears from his association in personal acts (T. PP.) with two persons proved to be divine. Also,

1. He is styled Lord and God. *Exod.* xxxiv.

33, 34. compared with 2 *Cor.* iii. 17. *Acts* v. 3, 4. and by the clearest implication, *Luke* i. 35. 1 *Cor.* ii. 10, 11. 1 *Cor.* vi. 19.

2. He is eternal. *Heb.* ix. 14.

3. He is omnipresent. *Psal.* cxxxix. 7.

4. He is omniscient. 1 *Cor.* ii. 10.

That He is omnipotent is evident from the various acts ascribed to Him, for which, and much clear inferential reasoning, see Burnet and Tomline on vth Article. Pearson on the Creed, Art. VIII. Jones, Waterland, Allix, as above.

IV. The Father, Son, and Holy Ghost are not three Gods, but one God.

Deut. vi. 4. *Mark* xii. 29. 1 *Cor.* viii. 4. *Gal.* iii. 20.

Hence it appears that though the *word Trinity* is not in the Scriptures, the *doctrine* is.

That the Socinians are conscious of this fact, evident from their unwarrantable negation or repudiation of large portions of Scripture. We are Unitarians as much as they, and that term cannot be allowed them, *κατ' ἐξοχὴν*, without confessing ourselves polytheists.

The doctrine of the Trinity is not a mere speculative dogma. The atonement depends on it. Is it of no consequence whether we regard our Saviour

as God .or as man only? If He be God, and we honour Him not as God, we may fear the worst consequences. *Rom.* i. 21.

Is it of no matter whether the Holy Spirit or Sanctifier is God or not? the Creator, or a creature or quality? To believe in any other God than Him whom the Scriptures reveal is not to believe in God at all. See Sermon III.

Wherefore, "beloved, building up yourselves on your most holy faith," &c. *Jude* 20, 21. 24, 25.

First Sunday after Trinity.

SERMON XXXII.

S. The extirpation of the Canaanitish nations. M. L.—T. *Deut.* xx. 16, 17. "Of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them." P.W. החרם תחרימם. SS. *Exod.* xxxiv. *Lev.* xxvi. *Numb.* xxxi.; xxxii.; xxxiii. 50, see *Deut.* iii.; vii.; xx. *The book of Joshua.*

It has been argued from the commission of the Israelites to extirpate the nations of Canaan, that

they were a sanguinary and ferocious people, who indulged their cruelties under the mask of inspiration, and could not have been commanded by the God of mercy to massacre their fellow-creatures.

Consider, I. The falsehood of this position, and, II. The uses to be drawn from the transaction.

I. The position is false. For,

1. If the extermination of the Canaanites by the sword be derogatory to God's mercy, so must also be the destruction of whole nations by earthquakes, volcanick eruptions, mortalities, &c. which do not, it is allowed, contradict his mercy. It is the prerogative of God to give and take life; and this He may do by the hand of man if He sees fit.

2. The Canaanites were not destroyed by human means only. *Josh.* x. 11.; xxiv. 12.

3. The nations of Canaan were exterminated for their wickedness, which was almost inconceivably horrible, (see *Lev.* xviii.; xx. *Deut.* xviii.), and lest they should corrupt the Israelites, SS.

4. The Israelites were not directed to pursue the idolaters, but simply to keep their own land pure from them. And individuals might have mercy by renouncing their criminalities. *Josh.* ii.; vi. 25. *Judg.* i. 24, 25.

5. The forbearance of God had borne with them

certainly from Abraham's time; perhaps, from a yet earlier period. *Gen.* xv. 16.

II. The reflections to be drawn from this transaction are,

1. National prosperity is not necessarily a proof of national piety; it may be only God's forbearance. He may spare till the "iniquity" of the nation is "full," or has reached that crisis, when, in his wisdom, He sees fit to judge it.

2. National success is no proof of national piety. A nation may be appointed awhile as a scourge in the hand of Providence, and then thrown aside. (*Deut.* ix. 4—6.) Let us then fear in our prosperity. *Jer.* xviii. 9, 10.

3. But though these be no *proofs* of national piety, they are certain *results* of it. For a nation can only be rewarded in this world, and if it were not so rewarded, there would be a defect in retributive Providence. (*Psal.* xxxiii. 12.; lxvi. 7.; cxliv. 15. *Prov.* xiv. 34.) Let us hence take courage to serve God.

4. On the contrary, national failures and sufferings are both the *results* and *proofs* of national sin. For nations can only be temporarily punished, and *ultimate* punishment is always the result of sin. (*Jer.* v.) Let us therefore be humble and penitent

in national afflictions. *Lev.* xxvi. 40—42. 2 *Chron.* xii. 7.; xxxii. 26. *Jer.* xviii. 7, 8.

5. Nations, like individuals, will be condemned according to the opportunities they abuse. The judgments on Israel were more fearful than those on Canaan. *Deut.* xxviii. What blessings have we to answer for! an apostolick church, the Scriptures in our own language, and in every hand! *Deut.* iv. 7. *Psal.* cxlvii. 20. And the longer the judgment is delayed, the more terrible it may be expected to be.

6. National reform must be composed of individual reforms.

Jer. xviii. 11.; xxv. 5.; xxvi. 3.; xxxv. 15.; xxxvi. 3. Let each begin the work for himself.

7. Great encouragement to piety in reflecting that a few pious men may be the means of saving a nation from destruction. *Gen.* xviii. 32.; xix. 21. But even where they share the general calamity, they will not lose their reward in heaven.

8. God's anger against sin teaches us how we must deal with our sins. Our sins are the foes which obstruct our progress to the heavenly Canaan. He allows no compromise—none is to be spared—all are to be utterly destroyed. The kingdom of heaven is to be taken by force; (*Matt.* xi. 12.) all

the promises are to him that overcometh; (*Rev.* ii.; iii.) the world, the flesh, and the devil must be conquered, crucified, trampled. 1 *John* v. 4. *Gal.* v. 24. *Rom.* xvi. 20. Christ is our captain, the true Joshua (יהשוע, *Jesus*. *Heb.* iv. 8.), under whose invincible conduct we shall be more than conquerors. *Rom.* viii. 37. "Let us go forth therefore unto Him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come." *Heb.* xiii. 13, 14.

Second Sunday after Trinity.

SERMON XXXIII.

S. The conduct and character of Jael. M. L. E. L.—T. *Judg.* v. 24. "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent."—PW. תברך מנשים באהל.—SS. *Judg.* iv.; v.

The conduct of Jael has been a stumbling-block to conscientious Christians.

Nothing can be more absurd than to argue against the morality of the Bible from immoral actions recorded in its historical books, even where they

are related of persons favoured by God; provided such actions be not approved by the Scriptures, or be at variance with the agent's general conduct.

But in this case it is with more plausibility objected that an act of premeditated treachery was approved by God, inasmuch as the peculiar act of Jael, together with all its circumstances, is rehearsed in this conspicuous blessing.

Treachery is condemned by the Scriptures, (*Isa.* xvi. 3.) and we may be sure no interpretation can be right which makes God approve it. The words appear to be mistranslated;

1. Because they scarcely give sense in the common translation: why was Jael to be blessed above women *in the tent* particularly?

2. Because, even if the act of Jael had entitled her to the divine blessing, she was not, certainly, "*blessed above women;*" that honour belonged to a higher.

3. Because the words admit of another sense, which wholly removes a very substantial difficulty; מן sometimes means *by;* (see *Hos.* vii. 4.) thus we might render, "Jael the wife, &c. shall be celebrated by women; she shall be celebrated by women in the tabernacle." The LXX. actually gives this

meaning—but renders מ by ἐν also: εὐλογηθείη ΕΝ γυναιξὶν Ἰαήλ·—ΑΠΟ γυναικῶν ἐν σκηνῇ εὐλογηθείη. "May Jael be praised AMONG women; may she be praised BY women in the tabernacles."

4. This rendering makes the text easy and intelligible. It was natural that the women of Israel, whom Jael had delivered from the most dreadful consequences, should gratefully celebrate her memory, without a strict moral examination of the nature of her deed. But this is very different from an approval by God.

5. The expression באהל, *in the tent or tabernacle*, thus becomes explicable, and seems to allude to a triumphal commemoration by women at the feast of tabernacles. See Horne's Introduction Vol. III. Part III. Chap. iv. 7. and the authorities there cited. The poetical singular is made by the LXX., apparently as a comment on the effect.

The considerations to be drawn from this transaction are,

I. That God can effect his purposes by the feeblest agents. 1 *Sam.* xvii. 50. 1 *Cor.* i.

II. That sinners, the enemies of *God*, are cut off in their fullest security. *Luke* xii. 20.

26, seqq.; xxi. 34. 1 *Thess.* v. 3. The only real security is faith, (*Psal.* xci.) which, through the merits of the Redeemer, will obtain pardon for all imperfections attaching to a sincere and devoted obedience to Him.

Third Sunday after Trinity.

† SERMON XXXIV.

S. Prayer.—T. 1 *Thess.* v. 17. "Pray without ceasing."—PW. ἀδιαλείπτως, *without intermission or interval.*—SS. *Matt.* vi.; vii. *Luke* xi. 1—13.; xviii. 1 *Tim.* ii.—PP. *Psal.* l. 15.; lv. 16, 17.; cii. 17.; cxlv. 18, 19. *Prov.* xv. 29. *Isa.* lv. 6. *Mark* xi. 24. *Luke* xxi. 36.; xxii. 40. 46. *Acts* vi. 4. *Rom.* xii. 12. 1 *Cor.* xiv. 15. *Eph.* vi. 18. *Col.* iv. 2. 1 *Tim.* iv. 5. *Heb.* iv. 16.; x. 22.

(The intelligent Christian is aware that the plan of a small work like this would not allow even the enumeration of the texts which relate to this most important subject. Sufficient have been given to shew the obligation of prayer, and others will occur in the course of this outline.) See also Part I. § III. VII.

Prayer is communion with God. Great indeed must be human depravity to make it necessary to command this: a duty indispensable to a helpless creature, honourable to the loftiest archangel.

I. If by prayer were always meant the recitation of words before God, the command in the text would be literally impossible. But it may be more literal than some suppose. The least it can imply:

1. That we constantly use all the kinds of prayer—Private, publick, domestick.

2. That we constantly observe all the seasons of prayer, morning and evening, Sabbath, special days, ordinances of the Church, graces at meals, 1 Tim. iv. 17.

3. That we constantly pray on all occasions, prosperity, adversity, undertakings, journeys, &c.

4. That we pray very frequently in ejaculations, for grace, against temptation, &c.

5. That we keep our souls constantly in such a frame that they may at any time be fit to pray.

II. Prayer may be,

1. Premeditated. This our regular prayers ought to be—our Lord's authority has settled that point. But as his prayer is applicable to all, it does not descend into particulars. Christ has commanded us to use it, but not exclusively. We should use

fore draw up prayers for ourselves, or adapt from the Scriptures, liturgy, &c.

2. Extemporaneous. When an unforeseen occasion occurs, we must commune with God in the words of the moment. But the *Psalms* and *John* xvii. furnish models and forms of petitions, in which if the Christian be conversant, he may express almost all his sentiments as an occasion requires.

III. We must pray,

1. According to the will of God. We must not beseech any thing which he disapproves, nor must we, without the reservation of his will, seek indifferent things. *Matt.* v. 10.; xxvi. 39, 42. *Acts* xxi. 14. 1 *John* v. 14.

2. For the grace of the Holy Spirit. *Rom* viii. 26. *Luke* xi. 13.

3. For salvation, because that is the will of God. 1 *Tim.* ii. 4.

4. For all men, for authorities, for our country, for our friends, and for our enemies. 1 *Tim.* ii. 1, 2. *Psal.* cxxii. 6. *Rom.* i. 9, et passim. *Matt.* v. 44. *Luke* xxiii. 34. *Acts* vii. 60.

5. For the natural wants of the day, for which we depend on God. *Gen.* xxviii. 20, 21. *Matt.* vi. 11.; vi. 34. 1 *Tim.* vi. 8.

6. For forgiveness, of which we have daily need.

Matt. vi. 12. But we must forgive. *Mark* xi
25, 26.

7. For deliverance from trials and temptation
and whatever God sees to be evil for us. Ma
vi. 13, 14; xxvi. 41.

8. With a pure conscience, lest our prayers b
come sin. *Job* xxvii. 8, 9. *Psal.* xxxii. 6.; xx
15.; lxvi. 18.; cxlv. 18. *Prov.* xv. 8. 29.; xxi.
xxviii. 9. *Isa.* i.; lviii.; lix. 1, 2. *Jer.* xxix. 12,
Lam. iii. 41. *Ezek.* xx. 31. *John* ix. 31. 1 Ti
ii. 8. *James* iv. 2, 3. 1 *Pet.* iii. 12. 1 *John*
21, 22., and a multitude of other passages.

9. Through Jesus Christ. *John* iv. 24.; x
13, 14.; xv. 16.; xxvi. 23, 24.

10. With perseverance. *Gen.* xxxii. 26. I
lxii. 6, 7. *Mark* vii. 26, seqq. *Luke* xi. 8.; xi
1, seqq. *Eph.* vi. 18.

IV. The advantages of prayer.

1. The promises made to faithful prayer. M
vii. 7, seqq.; xxi. 22. *Mark* xi. 24. *Luke* xi
seqq. *James* i. 5—8. See further several of
texts already quoted in illustration of other bran
of this argument.

2. The spiritual benefits resulting from cons
communion with God.

A light and tranquillity in the mind and com

tion. *Exod.* xxxiv. 29. A fear of sin, and an mediate repentance if any be committed. A owledge of duty.

The sermon might conclude with a paraphrase of . Paul's achievements of faith, (*Heb.* xi.) enu- erating those of prayer—Abraham, *Gen.* xviii. 32. ot, *Ibid.* xix. 21. Isaac, *Ibid.* xxv. 21. Jacob, *id.* xxxii. Moses, for Pharaoh and for the peo- e, *Exod.*, *Numb.*, passim. Joshua, *Josh.* vii. 5. anoah, *Judges* xiii. 8, 9. Samson, *Judg.* xvi. 28. annah, 1 *Sam.* i. Solomon, 1 *Kings* iii., &c. &c. ncluding with, "and what shall I more say? for e time would fail me to tell Elijah, of Asa, of ezekiah, &c. who through prayer," &c. See *Heb.* 32, seqq.

Encouraged by such examples, and such promises, us faithfully and "without ceasing," perform s holy, delightful, tranquillizing and sanctifying ty, till the prayers of this lower world shall merge the hallelujahs of heaven.

The subject of the preceding outline is of such st importance and extent that even a *sketch* of it not be attempted in a volume of limited preten-

sions like this. Sermons and treatises on it, are, as might be expected, infinite. Jeremy Taylor (Holy Living, Chap. IV. § 7.) is *instar omnium.* There are some excellent books on this subject, adapted to parochial instruction, on the catalogue of the Society for Promoting Christian Knowledge.

The duty of private or personal prayer may be considered separately from the abstract duty, in a Sermon on *Matt.* vi. 6.

Texts to assist the composition of a Sermon on the duty of family prayer or religion. *Gen.* xviii. 19. *Deut.* vi. 7. *Josh.* xxiv. 15. *Jer.* x. 25. *Matt.* xviii. 19, 20. *Acts* x. 2. See also Bishop Blomfield's Sermon on this subject.

Texts to assist in composing a sermon on the duty of publick worship. *Gen.* xxviii. 17. *Psal.* lxxxix. 7.; cxvi. 19.; cxxii. 1. *Isa.* lvi. 7. *Eccl.* v. 1. *Matt.* xviii. 19, 20. *Luke* xxiv. 53. *Acts* i. 14.; ii. 1. 42. 46.; xii. 5. *Heb.* x. 24, 25. 1 *Tim.* iii. 15.

Another sermon might be profitably preached from 1 *Cor.* xiv. 15. explanatory of the different parts of the liturgy. There is an excellent one by Bishop Wilson on a part of that text; also by Bishop Beveridge on 1 *Cor.* xiv. 26. The notes to the Common Prayer of the Society for Promoting

Christian Knowledge are highly valuable for this purpose. The "Directions for the use of the Common Prayer," published by the same Society, are useful hints for a sermon to a plainer congregation; and Davys's "Village Conversations on the Liturgy," are admirable in this point of view.

The senseless excuses alleged for absence from Church, both by the educated and the vulgar, may be met in a sermon on *Nehem.* xiii. 11. "Why is the house of God forsaken?" There is a good tract on this subject, formerly on the catalogue of the Society for Promoting Christian Knowledge, intitled "The Sin and Danger of Neglecting the Publick Service of the Church," in which these excuses are enumerated and refuted.

Fourth Sunday after Trinity.

† SERMON XXXV.

S. The duty of profitably hearing the word of God.—T. *Luke* xi. 28. "Blessed are they that hear the word of God, and keep it."—PW. ἀκούοντες—φυλάσσοντες.—SS. *Matt.* xiii. 1—23. *Mark* iv. 1—20. *Luke* viii. 1—21.—PP. *Deut.* xviii. 15—

19.; xxxi. 12. *Prov.* xxviii. 9. *Ezek.* xxxiii. 2—4. *Matt.* vii. 24. *Mark* iv. 23, 24. *Luke* v. 24.; x. 16. *John* xii. 47—48. *Acts* x. 44. *Rom* ii. 13. *Heb.* ii. 1. *James* i. 22—25. *Rev.* i. 3.

The text promises a blessing on an act, consisting of two parts, I. Hearing the word of God, and, II. Keeping it.

The blessing on the first part is faith, or a knowledge and reception of the will of God, *Rom.* x. 17. that on the second is the kingdom of heaven, *Matt.* vii. 21.

Hence arises a double duty: (I.) to attend the ministration of the word as a means of grace, and, (II.) to fulfil what we there hear, as a means of glory.

I. In excuse for the neglect of the former it is alleged,

1. That the Scriptures alone are sufficient for salvation.

Answer. The Scriptures contain all the *knowledge* that is necessary for salvation; but if the study of them were of itself sufficient, prayer, baptism, and the Lord's supper, would be superseded. The same Scriptures which command these, command us to "seek the law at the priest's mouth," (*Mal.* ii. 7.) *i. e.* the explanation of it: and if we trust not our

own interpretation of the law of the land, without professional assistance, as little should we trust our own views of the law of God. *Acts* viii. 31.

2. That the parish minister is an unholy character.

Answer. This, it is to be hoped, can seldom be alleged with truth. But, where it is true, great is his condemnation. See Part I. § I. iv. But we attend not the ministration of the word to judge our brother, but to profit ourselves. The Scribes and Pharisees were fearfully lost in sin, yet Christ sent the people to their ministration. *Matt.* xxiii. 2, 3.

3. That the parish minister does not preach the Gospel.

Answer. This objection is made by numbers who scarcely know what the Gospel means; and who prove their ignorance by attending the ravings of the most ignorant pretenders. It is an objection which never ought to be made by any but educated persons; and, if made by them, it should come in the shape of a memorial to the diocesan.

4. That many who do attend are not thereby improved.

Answer. This is too true; but this is not the fault of the ordinance, but of themselves: and it is

only what is to be expected. *Luke* viii. 18. *Amos* viii. 11, 12.

II. In explanation of the neglect of the latter, many causes may be alleged, some of which are indicated by our Lord. (SS.)

1. Inattention[1]. The devil, who is always busy to the destruction of souls, makes use of this device. Those who are heedless either at, or after the ministration of the word, cannot keep it. *Psal.* xcv. 8.

2. Temptation and persecution. Those who are sensibly affected with the beauty and importance of Scripture holiness, are yet often in these trials found wanting. Judas had heard the word in all its purity.

3. Worldly cares and riches. To take our worldly thoughts to Church is to tempt God. It is buying and selling in the temple, and making God's house a house of merchandize. (*John* ii. 16.) And even the time devoted to lawful employments may be excessive, and hinder us from duly considering and improving what we hear.

[1] Matt. xiii. 9. "And *understandeth* it not," our translation renders it. Καὶ μὴ συνιέντος. Schleusner paraphrases more happily: "nec doctrinam Christianam animo suo RECONDIT, et piè apud se PERPENDIT, ac animo obsequioso CONSIDERAT."

k. Pride; which leads the hearer to criticise the mon and the preacher, instead of receiving with ekness the engrafted word, *James* i. 21.

5. Absence of faith under the reception of the spel. *Heb.* iv. 2.

3. Dread of the truth. 2 *Tim.* iv. 4. *Isa.* xxx. -11.

These causes must be removed by prayer and y resolution. *Psal.* cxix. 18. 8.

As there is no alternative in the next world be-en salvation and perdition, if we hear not the d of God and keep it, we expose ourselves to latter. 2 *Cor.* iv. 3, 4. 1 *Cor.* i. 18. *Prov.* 0. seqq. *Matt.* x. 14, 15.

'o avoid this terrible alternative, let us especially

. Attention. *James* i. 25. 1 *Cor.* xv. 1, 2.

. Stability. *Gen.* xlix. 4. *Matt.* xxiv. 13. . ii. 10.

Spirituality. *Matt.* vi. 33.

Meekness. *James* i. 21. 1 *Pet.* ii. 2. *Psa.* 9.

Faith. 1 *Thess.* xi. 13.

Love of the truth; an honest and good heart. *John* xviii. 37. *Mic.* ii. 7.

is right, and our duty, to bring our Minister

doctrine to the test of Scripure; for the Bereans are commended for thus treating the doctrine of *inspired* ministers. *Acts* xvii. 11. Nor are we required to believe what cannot be proved therefrom (*Gal.* i. 8, 9. Art. VI. of the Church of England) but this manifestly demands knowledge, caution, humility, prayer.

The blessings (those of heaven) belonging to those who hear the word of God, and keep it, to be enlarged on from Sermon II.

There are five excellent Practical Sermons on this subject by Bishop Wilson.

Fifth Sunday after Trinity.

† SERMON XXXVI.

S. The duty of searching the Scriptures. *John* v. 39. "Search the Scriptures."—PP. γραφάς.—SS. *Deut.* vi.; xi.; xii. *Psa.* i.; xix. *Gal.* i.—PP. *Deut.* viii. 3. (cf. *Matt.* iv. 4.) i. 8. *Job* xxiii. 12. *Ps.* xii. 6.; xviii. 30. *Pro* 5, 6. *Isa.* viii. 20.; xxiv. 16. *Jer.* xxi *Dan.* x. 21. *Hos.* viii. 12. *John* xx. 31. xvii. 2, 3. 11.; xviii. 28. *Rom.* i. 16.;

xv. 4. 1 *Cor.* x. 11. (conf. *Rom.* iv. 23, 24.) *Eph.* vi. 17. *Col.* iii. 16. 2 *Tim.* iii. 15—17. *Heb.* iv. 12. *James* i. 21. 1 *Pet.* i. 23. 25. 2 *Pet.* i. 19—21. *Rev.* i. 3.; xxii. 18, 19. (conf. *Deut.* iv. 2.)

The only excuse which can be plausibly alleged for not studying the Scriptures is inability to read; and this excuse is hardly sufficient, considering the facility with which reading is acquired, and the mighty importance of the object in view. Nor is there any excuse for not possessing a copy of the Bible[1].

I. Those who *can* read, must be highly unwise and in great danger, in not making an acquaintance with the Scriptures. For the Scriptures,

[1] Chrysostom has finely exposed this pretext, infinitely less admissible since the invention of printing. The reader may be best pleased to find the great PASTOR's opinion in his own nervous Greek. We may remark, by the way, its contrast to Romish tenets and policy. *Ἔστι δὲ ἑτέρα πρόφασις τοῖς οὕτω ῥᾳθύμοις ἀλογοτάτη, τὸ μὴ κεκτῆσθαι μηδὲ ἔχειν βίβλια. καὶ πρὸς μὲν τοὺς πλουτοῦντας, γέλως ὑπὲρ ταύτης ἀποτείνεσθαι τῆς προφάσεως. ἐπειδὴ δὲ τῶν πενεστέρων πολλοὺς οἶμαι κατακεχρῆσθαι αὐτῇ συνεχῶς, ἐκεῖνο ἂν ἡδέως ἐροίμην αὐτούς, εἰ μὴ πάντα τὰ τῆς τέχνης ὄργανα, ἧς ἕκαστός ἐστι δημιουργός, πλήρη καὶ ὁλόκληρα ἔχοι, κἂν μυρία κωλύῃ πενία. πῶς οὖν οὐκ ἄτοπον, ἐκεῖ μὲν μὴ αἰτιᾶσθαι πενίαν, ἀλλὰ πάντα πράττειν πρὸς τὸ μηδὲν γενέσθαι ἐμπόδιον μηδαμόθεν, μέλλοντας δὲ τοσαύτην ὠφέλειαν καρποῦσθαι, ἀσχολίαν ἀποδύρεσθαι καὶ πενίαν*; Homil. xi. in Joannem.

1. Contain the whole will of God, since nothing must be added thereto or diminished therefrom [1].

2. Are able to make wise unto salvation. Shall surely succeed, if rightly used. *Isa.* lv. 10, 11.

3. Are profitable for doctrine, *i. e.* for teaching, for reproof, for correction, for instruction in righteousness.

4. Convert the soul, enlighten the eyes, rejoice the heart.

5. Are the quickening words of eternal life; in keeping of them there is great reward.

6. Shall judge us in the last day. *John* xii. 48.

7. Ignorance of the Scriptures produces error in the most essential points. *Matt.* xxii. 29.

8. If men are unconvinced by the Scriptures, they would not be convinced by miracle. *Luke* xvi. 31.

Objection. The Scriptures are not intelligible without assistance.

Answer. There is no necessity for the absence of assistance. There is a regular minister in every parish, whose duty it is to assist. But if there were no assistance, this would not excuse. The Ethiopian read, and God sent him a teacher. *Acts* ix. 26. seqq. If we have no assistance we should

[1] Proofs of this and of the following assertions are found in the SS. and PP. which it may here be superfluous to repeat.

llow his example, and pray for the teaching of
ɔd. *Psal.* cxix. 12, et passim.

Objection. The unlearned and unstable are in
nger of wresting the Scriptures to their own de-
uction. (See 2 *Pet.* iii. 16.)

Answer. The Scriptures are clear to the meanest
pacities in all things affecting salvation, if read
th an honest and good heart. *Isa.* xxxv. 8. It
those unlearned persons who are unstable, who
ll not rest till they have found some meaning in
rts of Scripture far beyond their depth, that incur
s danger. The possible perversion makes
thing against the use.

Objection. I cannot find time for reading the
:iptures.

Answer. No time for wisdom unto salvation!
d what becomes of the sabbath?

:I. Qualifications for reading the Bible profitably.

. A desire to do the will of God. *John* vii. 17.
e word of God does good to them that walk
ightly. *Mic.* ii. 7.

'. The help of the Holy Spririt, (which may be
through prayer,) to understand his own pre-
:s. *Isa.* xxix. 11, 12. *Luke* xxiv. 45. The
's were deeply read in their Scriptures when
r crucified Christ, yet they fatally missed the

sense of law and prophecy, on account of their pride and carelessness. We should pray *over* the Scriptures, suiting our prayers to the subject studied[1].

(This part of the subject will derive illustration from the last sermon.)

3. The Scriptures must not simply be *read*, but *searched*, (T.) and applied to ourselves.

III. The Christian well read in the Scriptures will,

1. Understand sermons better than others.

2. Detect errors in doctrine. 1 *Thess.* v. 21. 1 *John* iv. 1.

3. Clear up difficulties.

4. Refute gainsayers. *Col.* iv. 6. 1 *Pet.* iii. 21.

A conclusion to this Sermon may be well adapted from the second part of the first Homily, the whole of which may be profitably studied on this subject.

The M. L. for this day contains the history of Saul's expedition against the Amalekites, and Sa-

[1] This sort of prayerful reading is well exemplified in the meditations of Bishop Wilson's "Sacra Privata;" which might be advantageously adduced in illustration.

muel's execution of Agag, out of which transactions objections have been raised. They are to be explained precisely on the principle which justifies the Canaanitish wars, and therefore may be treated as in Sermon XXXII. The duty to be principally insisted on is, that obedience is better than sacrifice, and what we *know* to be the will of God is always to be preferred to what we *conjecture* to be more suitable to his dignity.

Sixth Sunday after Trinity.

† SERMON XXXVII.

S.—The world.—T. 1 *John* ii. 15.—"Love not the world."—*μὴ ἀγαπᾶτε τὸν κόσμον.*—SS. (See Part I. § III. 6. on Baptism, &c. Though noticed there, it may not be irrelevant to specify *the Book of Ecclesiastes* as most valuable on this point.)—PP. *Matt.* iv. 8—10.; vi. 19. seqq.; viii. 21, 22.; xvi. 24—26.; xxii. 4, 5[1]. *Luke* xii. 15—22.; xvi. 19, seqq.; xxi. 34. *John* v. 44. *Rom.* xii. 2. 2 *Cor.* iv. 4.; vii. 10. *Gal.* i. 3, 4.; vi. 14. *Col.* iii. 2.

[1] Almost all these passages in St. Matthew's Gospel are paralleled in the other evangelists; a Bible with marginal references will supply the texts.

2 *Tim.* iv. 10. *Tit.* ii. 12. *Heb.* x. 34.; xi. 24—26. *James* i. 27.

The world is every where in Scripture represented in opposition to God, and God to the world. Christians are chosen out of the world, and the world hateth them (*John* xv. 19.); their kingdom is not of this world (*John* xviii. 36.); the world stifles the word (*Matt.* xiii. 22.); the friendship of the world is enmity with God (*James* iv. 4.); the wisdom of the world is foolishness with God (1 *Cor.* iii. 19.); and the love of God and the love of the world cannot go together. 1 *John* ii. 15.

Renunciation of the world part of the baptismal vow; of the terms of salvation; most important therefore to know what it is.

Some suppose it must mean seclusion from society. But Christ, who overcame the world, mingled freely with mankind. The world may be used, not abused. 1 *Cor.* vii. 31.

By the world we understand,

I. the practices of mankind in their state of corrupt nature, before conversion.

Although we live not, as the first Christians, surrounded with heathen usages, yet is there much of antichristian spirit still prevalent in the world, which the Christian must by no means comply with. The

:use, "I am no worse than the rest of the world,")fane and dangerous,—might have been alleged the deluge, at the destruction of the cities of the .in, &c. *Exod.* xxiii. 2. 1 *Tim.* v. 22. *Luke* . 15. 2 *Cor.* vi. 17, 18. This is teaching the r of God by the precept of men. *Isa.* xxix. 13.

II. The things of this life, which ought to be in-uments, not ends; the pursuit of these for their n sakes, contrary to, or independently of, the l of God, is love of the world. Such are,

l. Riches. "The lust of the eyes," 1 *John* ii. compared with *Eccl.* v. 11. *Gen.* xxviii. 20, *Prov.* xxx. 8, 9. 1 *Tim.* vi. 6, seqq. *Prov.* . 7. 11.; xv. 27.; xx. 21.; xxiii. 4, 5. *Ezek.* 19.; xxviii. 4—7. *Matt.* vi. 24.; xix. 23, 24. *ke* vi. 24. *James* v. 1, seqq. Covetousness is latry, *Col.* iii. 5. This was the ruin of Judas. : many more texts to this effect, in Locke and dd's Common-place book.

:. Pleasures. Some of these are absolutely un-ful in any degree; others become so by the ess; all are so, when followed as the end or iness of life. *Isa.* xlvii. 8, 9. *Rom.* xv. 3. *im.* v. 6. 2 *Tim.* iii. 4. *James* v. 5.

. Worldly honours or distinctions; "the pride fe." 1 *John* ii. 16. *Matt.* xx. 20—28. *John*

v. 44.; ix. 22.; xii. 42, 43. *Gal.* v. 26. Phi
ii. 3.

4. Social affections (indulged to the neglect
God, and want of submission to his will.) Ma
x. 37, 38. *Luke* xiv. 26. 1 *Thess.* iv. 13.

5. The preference of life to duty. *Matt.* x.
xvi. 25. *Luke* ix. 24.; xvii. 33. *John* xii. 25

III. "The lust of the flesh." The gratifica
of animal propensities.

As the love of our neighbour is included in
love of God (Sermon XI.), so the flesh is inclu
in the world (1 *John* ii. 16.); though of suffi
importance to be often separately treated by
Holy Spirit. (See Sermon XLII.)

The world is to be overcome by faith (1 Jo
4, 5.); which will place our affections on th
above, and make the allurements of this
powerless and contemptible, and we shall be en
to tread the steps of Christ. *John* xvi. 33.

The M. L. for this day recounts the crim
David, which have often been triumphantly
pared by infidels with his character of "th
after God's own heart." On this subject the a
refers his readers to his "Davidica;" partic
Sermons V. and VI. of that work.

Seventh Sunday after Trinity.

SERMON XXXVIII.

S. The Gibeonites and Saul's sons. M. L.—T. *2 Sam.* xxi. 1. "Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, it is for Saul, and for his bloody house, because he slew the Gibeonites."

A difficulty has been created out of this history; the innocent are stated to have been appointed by God to suffer for the guilty.

The *fact* generally admitted by commentators, but explained on the principle of God's sovereignty, and concealed dispensations; and the undoubted truth that the innocent do often suffer in national visitations, as well as in the course of God's natural providence, in consequence of their ancestors' crimes. (See Sermon LIII.)

The history undoubtedly obscure, for

1. It does not appear clearly on what occasion the slaughter of the Gibeonites took place. It is generally referred to 1 *Sam.* xxii. 19., but if this

reference be true, the silence of the historian on the murder of the priests is singular.

2. It is said (ver. 2.), that Saul sought to sla them, in his zeal to the children of Israel an Judah. But the destruction of the city Nob wa not even pretended to be an act of zeal. It was case of *personal revenge*.

3. It is further said (ver. 5.) that Saul devis against the Gibeonites that they should be destroy from remaining in any of the coasts of Israel This cannot refer to the destruction of Nob, n does the history shew us to what it does refer.

4. Josephus says, *Saul* had *deceived* the Gibe ites (Antiqq. vii. 10.); now the destruction of N was an act of *open* outrage.

The matter being decidedly obscure, to dr conclusions against the Scriptures from it is candid and presumptuous. Yet the point objec the innocence of the sufferers, seems with foundation[2]: for,

1. The famine is declared to have taken place

[1] A different turn, however, is given to this passage by the l ὁ ἀνὴρ ὃς συνετέλεσεν ἐφ' ἡμᾶς καὶ ἐδίωξεν ἡμᾶς, ὃς παρε σατο ἐξολοθρεῦσαι ἡμᾶς, ἀφανίσωμεν αὐτὸν, τοῦ μὴ ἐστ αὐτὸν ἐν παντὶ ὁρίῳ Ἰσραήλ.

[2] I beg pardon of the commentators, but I give my reasons.

account not only of Saul, but of "HIS BLOODY HOUSE."

2. *A priori*, nothing could be more probable than that Saul's sons would be the prime instruments of his schemes.

3. If the sons had been innocent, they would have been sacrificed in express contravention of the law. *Deut.* xxiv. 16.

Character of the transaction, so far as it can be traced. The Gibeonites were protected by a national oath on the part of Israel. (*Josh.* ix.) God, as temporal chief magistrate, inflicted a punishment on the nation for a national crime. David allows three years to elapse before inquiring the cause of this extraordinary judgment. He then finds that Saul and his family are the cause of the crime and the curse. A part of them therefore are given up to justice.

Application.

I. As nations are still rewarded and punished in this world, a timely inquiry of the Lord by comparing national conduct with Scripture, may often correct great evils, but this reformation must be individual. (See Sermon XXXII.)

II. Unrepented wickedness will, sooner or later, meet sure retribution. *Numb.* xxxii, 23. *Eccl.* viii. 11.

III. The meanest of God's servants cannot be touched with impunity by the most powerful of the earth. *Psal.* xxxiv. 7.; cv. 14, 15.

The E. L. for this day recounts the history of David's census. For that subject, and the difficulties arising out of it, the author refers to his "Davidica," Sermon IX.

Eighth Sunday after Trinity.

SERMON XXXIX.

S. The disobedient prophet. M. L.—T. 1 *Kings* xiii. 1. "Behold, there came a man of God out of Judah by the word of the Lord unto Bethel."—PP. 2 *Kings* xxiii. 17, 18.

This history, though it has given rise to objections, is not justly liable, and is replete with instruction. It is certain that the prophets could have no doubt of the reality of their impulses, as they were accompanied with miraculous powers or prescient views. The prophet mentioned in T. could there-

fore have no doubt that the command was divine. He was bound, consequently, to act upon it till repealed by the authority which enjoined it; no slighter evidence than that which gave should have been deemed sufficient for proof of such repeal. He was greatly therefore to blame in listening to the old prophet, who appears to have "lied unto him" in order to enjoy his company, of which there was no other means. No objection against the reality of the old prophet's commission that he "lied;" prophets not necessarily holy, much less perfect men. (Sermon XXIV.) While they are at their meal, God reveals indistinctly to the old prophet the destiny of his brother. The old prophet immediately communicates the message, but the terms not implying immediate destruction, the prophet of Judah sets out and miserably perishes.

From this narrative we learn,

I. That where we have the clear determinate will of God, no sophistry, however plausible, should induce us to act in opposition to it. *Gal.* i. 8, 9. *Prov.* xxx. 6. *Col.* ii. 8,

II. That we are to abhor lying, on all occasions. (See texts at the end of Sermon XV.) A lie, though well meant, was the cause of ruin to a man of God.

III. That the violation of God's commands or prohibitions, even where it happens through deceit, (supposing there be instruction enough to avoid deceit) will expose us to his judgments. The case of the Jews in crucifying Christ a terrible instance in point. The case of our first parents, another.

IV. The punishment of the disobedient prophet not greater than could be expected for venturing to transgress, on so slight evidence, so positive a command. But if any think it severe, let him rather thank the mercy of God which spares himself, so much more sinful. (Lightfoot.) For though a true *prophet* may not always be holy, a "*man of God*" must be habitually so. *2 Pet.* i. 21.

V. Let us all tremble and learn righteousness when God's judgments are in the earth. (*Isa.* xxvi. 9.) The old prophet seems to some to have been the more criminal party—perhaps he was—but the judgments of this world are not strictly apportioned to men's deservings. (*Job* ii. *Luke* xiii. 2. 4.) The old prophet might have been spared to repent. But let us not judge, but remember that there is a world of strict proportionate retribution, and, though we may escape here, except we repent, we shall all likewise perish—(*Luke* xiii. 3. 5.); perish everlastingly.

Ninth Sunday after Trinity.

SERMON XL.

S. The unjust steward. G.—T. *Luke* xvi. 8, 9. "The lord commended the unjust steward, because he had done wisely; for the children of this world are, in their generation, wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations."—PW. will be noticed in the course of the outline.

In considering all our Lord's parables, two things necessary to be observed.

1. The occasion or circumstances.

2. Care not to press general analogies into minute resemblances.

All our Lord's parables, though meant for general instruction, have circumstantial features. This parable, though spoken to his disciples as a piece of general doctrine, yet uttered in the hearing of the Pharisees, and intended, apparently, for their especial use. *Luke* xvi. 14.

The rich man, God. (*Psal.* civ. 24. *Rom.* xi. 33, et passim.) Mankind, his stewards. (1 *Pet.*

iv. 10. *Matt.* xxiv. 45.; xxv. 14, seqq. 1 Cor. iv. 2.) At the day of judgment men will be called on to give an account of their stewardship; for they may be no longer stewards. (*Matt.* xxv. 19.) Thus far there is a direct analogy between the parable and the application. After this point the only analogy is this; the steward made a *prudent* provision for his future needs; Christians are to make a like *prudent* provision against the great day. But there are these points of difference: 1. We cannot deceive God, as the steward deceived his master. (*Job* xiii. 9. *Gal.* vi. 7.) 2. We cannot at the day of judgment make friends independently of God—we can enter with profit into new master's service. The rest is applied directly to the Pharisees; and means, If you wish to secure yourselves in the great day of account, do justice and mercy with your illgotten wealth; and you shall be received, not as the steward was, into earthly houses; but into "everlasting habitations." 2 *Cor.* v. 1.

Their substance is called "mammon of unrighteousness," (*μαμμωνᾶς τῆς ἀδικίας*, a Hebraism for "unrighteous mammon," *Luke* xvi. 11. so T. *οἰκονόμον τῆς ἀδικίας*) 1. Because it was worshipped by the Pharisees, for covetousness is idolatry

(1 *Col.* iii. 5) and Mammon was the Syrian Plutus. And, 2. Because it was unjustly obtained, *Matt.* xxiii. 14. 25[1].

The objects of their justice or liberality would befriend them in the day of judgment; not by their own power, but God would reward their repentant benefactors, *Luke* xiv. 13, 14. "They may receive you," *i. e.* "you may be received." It is a style of parlance frequent in St. Luke. See the Greek of vi. 38. 44.; xii. 20. 48.

The steward is not commended for his injustice, for it is termed *injustice*, which is a reproach; but because he acted prudently (*ὅτι φρονίμως ἐποίησεν.*) It is a prudent provision for our everlasting wants, similar to the steward's for his temporal, that our

[1] I can by no means subscribe to Schleusner's rendering of *μαμμωνᾶς τῆς ἀδικίας*, "divitiæ fluxæ et facilè perituræ." The single quotation, (voc. *ἄδικος*,) from 1 Esdras iv. 37. proves nothing against a cloud of testimony on the other side. But I even doubt whether that text bears Schleusner's meaning. Referred to the Pharisees, as the parable seems to be, there is no necessity for recondite exposition. Beside, it is most improbable that, in a discourse where the words *ἄδικος* and *ἀδικία* occur so frequently in their usual sense, they should, in one passage, take another, and that most unusual. *οἰκονόμος τῆς ἀδικίας,—μαμμωνᾶς τῆς ἀδικίας*, are an exact verbal parallel, and, when they occur in such close company, it is scarcely possible to believe that they should not be parallel in signification.

Lord commends to us. Nor does the Lord Jesus commend the steward at all; it was his *lord*, or master, who commended him, as the context shews.

From the text we learn a truth and a precept.

I. A truth. The children of this world (men whose hearts are set on worldly things, *John* vii. 24.) are, *in their generation*, wiser than the children of light (Christians, 1 *Thess.* v. 5.)

Worldly men are not, *absolutely*, wiser than Christians, for the choice of the world in preference to God is great folly, *Luke* xii. 20.; but *in their generation*, or class, they are so. They are more wise, for wisdom is the best choice of means to an end; and they spare no means to attain the end, while Christians are careless and slothful in the prosecution of theirs.

These persons succeed, for the hand of the diligent maketh rich (*Prov.* x. 4.); and the same exertion and earnestness in the pursuit of heaven, will as certainly attain that object. *Rom.* ii. 7. 1 Cor. xv. 58. *Gal.* vi. 9.

Let us therefore carefully improve every opportunity of grace and good; and imitate the children of this world, not in their worldliness, but in their prudence and forecast, by making diligent preparation for eternity.

II. A precept: to make ourselves friends of our property.

Our money may not be "mammon of unrighteousness:" if it be, restitution must be made. *Luke* xix. 8. But, at all events, we must make friends with it,—such friends as will hold in the day of judgment. *Job* xxix. 11—13. Considering ourselves as stewards of what God has committed to our trust, we must use it to his honour, and to the good of our brethren, and not waste our master's goods. *Luke* xvi. 10. 12. *Matt.* xxv. 23. 26—30.

Tenth Sunday after Trinity.

SERMON XLI.

S. The fall of Ahab. E.L.—T. 1 *Kings* xxii. 23. "Behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

The history of this chapter sometimes represented as if God were the author of falsehood; than which nothing can be more false or unscriptural, that character being very differently assigned in Scripture. *John* viii. 44.

The whole transaction should be reviewed.

Ahab, with the infatuation of sinners, who love to be deceived, maintained four hundred prophets, who knew that all favour and advantage depended on flattering him: for it appears that Micaiah, who never had led him to expect success on former occasions, as well as on this, was the only true prophet. Even these he would not have consulted except at the suggestion of Jehoshaphat; and when, at still further suggestion, Micaiah was called, he was not so much consulted, as instructed to return a favourable answer, (verse 13.) which he therefore ironically did, (verse 15.) although, with the inconsistency of sinners, Ahab adjures him to tell the truth, (verse 16.) Micaiah then relates the revelation which he had received, in the form of a vision; manifestly, as all such representations must be, to be intelligible, figurative [1]. The determinations of God are, in accommodation to human infirmity, described under the image of a deliberative body. The substance of what had been decreed by God was that an evil spirit might have permission to seduce Ahab to his destruction.

That evil spirits have a limited power for the

[1] It is remarkable that St. Paul, who appears to have had an *actual* view of the beatifick regions, does not attempt to describe them, but seems overwhelmed with the idea. 2 Cor. xii. 4.

purpose of effecting God's purposes in an evil world, is too clear from Scripture to require elaborate proof. The histories of Job, of Saul, of the New Testament demoniacks, sufficiently prove it.

God is never the author of moral evil; but since the devil and man have brought evil into the world, He uses it to correct and punish sin.

Ahab's was a case which manifestly required this punishment. He was not only a very hardened sinner, but in this particular transaction he shewed remarkable obduracy. 1. He had entered on a very important enterprise without an idea of consulting God. 2. When reminded of this, and entreated to do so, he mocked God with a consultation of persons whose pretensions he knew to be false. 3. When, still more earnestly solicited, he sent for the true prophet, he at first instructed him to deceive like the rest. 4. When he afterwards inquired the truth, and God, in great mercy, revealed it to him, he spurned the revelation, and he treated the prophet with violence and indignity.

This history, not only free from objection, but written for our learning (*Rom.* xv. 4.); and the more important, because God's dealings with Ahab are the same as those with obstinate sinners in general. We are hence, therefore, instructed,

I. To undertake nothing without consulting God in prayer and his word. *Prov.* iii. 5, 6.

II. Not to mock God by choosing other means of learning his will than what he has appointed. *2 Tim.* iv. 3, 4.

III. Not to attempt to wrest Scripture, and make it speak any other language than its own, to gratify private opinions or propensities. *Isa.* xxx. 9—11.

IV. That men are dissatisfied after they have attempted to quiet their consciences by the perversion of Scripture, and suspect themselves deceived.

V. That God really does allow deceit to prevail against those who hold it fast, and refuse to return (*Jer.* viii. 5.); but that He mercifully gives warning of this in His word. *Job* xii. 16. *Ezek.* xiv. 9. *Rom.* i. 24. seqq. *2 Thess.* ii. 11, 12. *2 Tim.* iii. 13.

VI. That if we slight these warnings, and insult the message, all hope is lost, and we perish irrecoverably. For God speaks not merely by the prophets, but by his Son (*Heb.* i. 1. *Matt.* xxi. 37.); and if we reject Him, and count his Scriptures and ministers enemies, because they tell us the truth, what hope can remain? *John* viii. 40. *Gal.* iv. 16. *Heb.* ii. 2, 3.; x. 28, 29.; xii. 25. We go into the battle against God (*Acts* v. 39.); and however we may

disguise ourselves, the arrow of his vengeance will discover us, and pierce us with sorrow everlasting.

Eleventh Sunday after Trinity.

† SERMON XLII.

S. The flesh.—T. *Gal.* vi. 7, 8. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap: for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—PW. σὰρξ,—πνεῦμα.—For SS. see Part I. § III. vi.—PP. *Matt.* xxvi. 41. *Mark* xiv. 8. *John* iii. 6.; vi. 63. *Rom.* xiii. 14. 2 *Cor.* vii. 1.; x. 3. 6. 1 *Pet.* ii. 11.; iv. 1, 2. 1 *John* ii. 16.

The Apostle begins by putting us on our guard against deceit, as highly probable, and highly dangerous. *Jer.* xvii. 9. *Heb.* iii. 13. *Deut.* xi. 16.

Nothing can more forcibly prove our liability to deceit, than the fact that we do act sometimes in defiance of two of the plainest truths, 1. "God is not mocked," and, 2. "Whatsoever a man soweth that shall he also reap."

Let us, through the help of that Spirit, whose harvest is life everlasting, (*Joel* iii. 13. *Matt.* xiii. 39. *Rev.* xiv. 15. seqq.) endeavour to avoid self-deceit on these plain but essential matters, and investigate the nature of what is called "being in the flesh," or "sowing to the flesh."

The flesh is included in the idea of the world, (see Sermon XXXVII;) but the Holy Spirit has judged right to treat it separately, on account of its importance. And while we understand generally by the term "world," external temptations, so by the "flesh" we understand internal evil passions, belonging to our fallen nature.

The flesh, like the world, is constantly spoken of as opposed to God, and particularly to God the Holy Spirit, because He is the Sanctifier, or great enemy of natural depravity. They that are in the flesh cannot please God; the carnal mind is enmity with God; the flesh lusteth against the Spirit, and the Spirit against the flesh, &c. &c. (SS. and PP.) Hence at our baptism we renounce the flesh, such renunciation being essential to effective regeneration.

How important, then, that we should rightly understand the meaning of the term!

"The works of the flesh," (*Gal.* v. 19—21.) all may be classed under four heads.

I. Impurity. *Exod.* xx. 14. *Matt.* v. 28. xix. 9. 1 *Cor.* vii. 10, 11. *Ibid.* vi. 9, 10. *Heb.* xiii. 4. 1 *Cor.* vi. 15. seqq. *Eph.* v. 3—6. *Col.* iii. 5, 6.

II. Idolatry, which is spiritual fornication. (*Exod.* xxxiv. 14—16. et passim.) Unnatural as this crime appears in a land where pure Christian knowledge prevails, it is, undoubtedly, a passion of the unrenewed man, as is evident from the history of all countries whither revelation has not penetrated, and the degeneracy towards it among the ancient Jews, and a large portion of modern Christians. It must be prayed against. *Exod.* xx. 4—6. The Scriptures are filled with reprobation of this vice; but see in particular *Isa.* xliv. and xlvi. 1 *Cor.* x. 7. 14. *Col.* ii. 18, 19. 1 *Thess.* i. 9. 1 *John* v. 21. The sin most nearly approaching idolatry is covetousness. *Col.* iii. 5. *Exod.* xx. 23 [1].

III. Malice. Hence, 1. Murder. *Exod.* xx. 13. 1 *John* iii. 15. 2. Strife. *James* iv. 1, 2. 3. Envy.

[1] "Witchcraft" is mentioned among the works of the flesh by our translators. But surely it is more probable that the Apostle, by φαρμακεία, meant more particularly to designate the sin of poisoning, which was, in his time, most frequent, as every reader of Roman history and literature knows. The law of Romulus, allowing a man to divorce his wife for attempt to poison, is designated a law against, "φαρμακεία." Plutarch, Romulus, xxii.

Ibid. 5. 4. Schism. 1 *Cor.* iii. 3, 4. 5. Heresy. *Jude* 4.

IV. Intemperance. *Deut.* xxlx. 18—20. *Prov.* xx. 1.; xxiii. 20, 21. *Is.* v. 11, 12. 22. *Amos* vi. *Hab.* ii. 15. *Matt.* xxiv. 48—50. *Rom.* xiii. 13. *Eph.* v. 18. 1 *Thess.* v. 7, 8.

Now if we indulge in any of these we shall reap, at the great harvest, corruption, (*φθόραν*, destruction.)

To sow to the Spirit, is through the help of the Spirit, to mortify or destroy the evil passions, and bring forth the fruits of the Spirit; this, the text assures us, will be rewarded with life everlasting.

"Be not deceived," then, for the wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward. They that plow iniquity, &c. reap the same. Therefore break up the fallow ground, sow to yourselves in righteousness, reap in mercy, &c. But he which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully. Sow, therefore, bountifully; give all you have for the kingdom of heaven, and you shall of the Spirit reap life everlasting. *Prov.* xi. 18. *Job* iv. 8. *Jer.* iv. 3. *Hos.* x. 12. 2 *Cor.* ix. 6. *Matth.* xiii. 44. 46.

Twelfth Sunday after Trinity.

SERMON XLIII.

S. The character of Jehu. M. L.—T. *2 Kings* x.
). "The Lord said unto Jehu, Because thou hast
›ne well in executing that which is right in mine
'es, and hast done unto the house of Abab accord-
g to all that was in mine heart, thy children of
e fourth generation shall sit on the throne of
rael."—SS. *2 Kings* ix. 10. *2 Chron.* xxii.

A difficulty raised out of this text, viz. Jehu was
:ruel and sanguinary prince; he began his reign
th the assassination of Jehoram; then destroyed
ıaziah king of Judah, and Jezebel the widow of
ıab; then the descendants of the two kings.
:xt he massacred the priests of Baal by an act of
: most atrocious treachery; and, while he was
ıs displaying his zeal against idolatry, he was
nself worshipping the calves of Jeroboam. Yet,
far from any of this conduct being censured, the
:t assigns him commendation and reward.

To remove the difficulty, let it be considered
ıt the text neither commends nor rewards any
:t of Jehu's conduct except his extermination of

Ahab's family. We are concerned to defend no more.

It cannot be doubted that God has a right to take human life by what means he sees fit; and where it is his pleasure to do so by the hand of man, there man is bound to obey. But, in the government of Israel, God was the temporal as well as spiritual sovereign. Jehu was, in truth, his viceroy, acting under his commands. It was the duty, therefore, of Jehu to extirpate the family of Ahab, which God for their sins had commanded him to do. And as, in all well constituted states, political services meet political rewards, so Jehu received his from the supreme Magistrate of Israel for the service which he had performed.

It no where appears that Jehu's massacre of the priests of Baal was approved by God. Idolatry, being in Israel the crime of high treason, was capital, *Deut.* xiii. The priests of Baal might, therefore, have been condemned by the law. Elijah dealt otherwise; his proceedings were open and noble. (1 *Kings* xviii.) But Jehu's conduct was treacherous and hypocritical. His object appears to have been less the destruction of idolatry than the removal of a powerful class of men, devoted to the memory of the late royal family.

The idolatry of Jehu is expressly condemned, and termed *sin*. *2 Kings* x. 29.

The reward and commendation of the text, therefore, temporal; granted in consideration of a temporal service, the destruction of Ahab's family.

The difficulty thus removed, let the character of Jehu be reviewed.

He appears to have been selected for this terrible dispensation on account of his naturally ferocious disposition. He appears to have obeyed cheerfully, not so much from love of God, as from the welcome nature of the commission. His obedience was rewarded temporally, as suited the case; he had removed an obnoxious family, and therefore his family were privileged to succeed to their prerogatives. But neither his happiness nor theirs can be hence inferred. He distrusted God who had given him all. He exterminates idolatry by sin, and then becomes a shameless idolater.

Application to Christians.

I. Christians, like Jehu, commanded to exterminate a pernicious family—their sins. They sometimes do this, but not for the love of God, but for decency or convenience' sake. (See *Matt.* xix. 18—21. They are not "perfect."

II. Such obedience is often enough, like Jehu's,

rewarded temporally; morality being conducive to health, prosperity, reputation, &c. (*Prov.* x. 4. xxiii. 29, 30.) but this proves nothing for the future.

III. A real trust in God obeys *all* his precepts, whether welcome or otherwise. *James* ii. 10, 11.

IV. We are not to adopt sinful means of performing even the will of God. *Rom.* iii. 8.; we must work not only *what* He commands, but *as* He commands. We must not even seek salvation except as He requires; not by faithless morality; not by fruitless faith.

V. We should examine the nature of our zeal against sin; and reflect whether we do not often make partial distinctions between our practice and the sins of our neighbours, when, in fact, there is no difference. *Rom.* ii. 1—3. *Matth.* vii. 3—5.

Thirteenth Sunday after Trinity.

† SERMON XLIV.

S. Thanksgiving.—T. 1 *Thess.* v. 18. "In every thing give thanks"—ἐν παντὶ εὐχαριστεῖτε.—SS. For Psalms of Thanksgiving see Part I. § III. at the end of the Office for recovered Persons.—PP. *Levit.* xxii. 29. *Psal.* l. 14. ; lxix. 30, 31.; xcii

; xcv. 2.; xcvii. 12.; c. 4.; cv. 1.; cvi. 1.; vi. 17.; cxxxvi. 2: 26.; cxl. 13. 1 *Cor.* xv. 57. *Cor.* ii. 15.; ix. 15. *Eph.* v. 20. *Phil.* iv. 6. *Col.* 7.; iii. 15—17.; iv. 2. *Heb.* xiii. 15.

Thanksgiving in Scripture is,

1. Enforced by command. PP. T.

2. Commended by the most affecting examples. ır Lord himself. *Matt.* xi. 25. *John* xi. 41. His ɔstle. *Rom.* i. 8. et passim. The holy angels l the spirits of the glorified. *Rev.* vii. 11, 12.; 16, 17.

3. The proper effect of creation, redemption, ıctification, and all the blessings of this life. *Ps.* cxix. 14.; cxlix. 2.; cvii. 1, 2. *Dan.* ii. 23.

The language of the apostle concerning thanksing very similar to that which he employs on yer, (see Sermon XXXIV.) and is to be in like ınner interpreted. We are to give thanks,

. In all our devotions—whenever we pray.

I. When we receive our food. *Matt.* xxvi. 27. *rk* viii. 6. *Luke* xxii. 19. *John* vii. 11. *Deut.* 10. 1 *Tim.* iv. 3, 4, 5.

II. In prosperity, for mercies and deliverances. *Chron.* xxix. 10—13.

V. In afflictions. On this subject see Part I. [I. 1.

V. For all men. *2 Tim.* ii. 1.

VI. For the blessings conferred on our brethren in Christ. *Rom.* i. 8., and opening of St. Paul's Epistles, passim.

VII. For all God's servants departed this life in his faith and fear.

But the precept of the text also includes a continued disposition of thankfulness. Such a disposition towards God, will, if sincere, be evidenced as sincere gratitude is towards men, by endeavours to please the benefactor.

But God is well pleased with all goodness; and since gratitude seeks to make a return to the benefactor, though God cannot, in fact, be benefited in return, yet He graciously pleases to accept kindness to our fellow-creatures as done to Him. *Matth.* xxv. 40. *2 Cor.* ix. *Heb.* xiii. 15, 16.

Blessings of thankfulness. *Ps.* lxvii. 5—7.

Miseries of ingratitude. *Rom.* i. 20, 21. seqq. *2 Chron.* xxxii. 24, 25.

But as all wickedness is unthankfulness, and our gratitude is best shewn in good living, see for rewards and punishments Sermon II.

"O that men would therefore praise the Lord," &c. *Psal.* cvii. 15.

Fourteenth Sunday after Trinity.

† SERMON XLV.

S. The glory of God; the great Christian motive. —T. 1 *Cor.* x. 31. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."—PW. εἰς δόξαν Θεοῦ [1].—SS. *Rom.* xiv.; xv. 1 *Cor.* viii.; x.—PP. *Lev.* x. 3. *Josh.* vii. 19. *Psal.* xxii. 23.; xxix. 1, 2.; xcvi. 7, 8.; cxv. 1. *Isa.* xlii. 12.; xliii. 7. *Matt.* v. 16. *John* vii. 18. 1 *Cor.* vi. 20. *Phil.* i. 11. 1 *Pet.* ii. 12.; iv. 11. 2 *Pet.* ii. 12.

Objection. It is absurd to suppose that the glory of the allperfect God can be in any degree affected, in the way of addition or diminution, by his weak and contemptible creatures.

[1] This expression may mean *to do every thing with a view to obtain the good opinion of God*, as contrasted with seeking the praise of men; and this is a truly scriptural doctrine: yet the context, and the formulæ of "glorifying God," "giving glory to God," &c. (see PP.) incline me to the interpretation which I have adopted in the outline.

Answer. This is no objection against the Scrip-ture doctrine, which propounds nothing so absurd and profane.

The glory of God is indeed incapable, absolutely, of increase or diminution; but, relatively to man, it may be said to be increased in the proportion that the perfections of God, the holiness of his will, and the fruits of obedience become known. Thus one re-flecting on his own existence infers the *power* of God (*Psal.* cxxxix. 14.); reflecting further on his com-forts, he concludes the *goodness* of God, (*Psal.* civ. 1, seqq.); further still, on the animated creation of this world, his views of the divine benevolence are enlarged, (*Psal.* cxlv. 10—12.); further contem-plation on the other worlds of the universe extends these views, (*Psal.* viii. 3, seqq. xix. 1. seqq.) It can not be denied that these are successively increasing conceptions of the glory of God. And when to this the contemplation of the Gospel scheme is added a far higher spectacle of God's glory is open (*Ps.* lxxxvi. 12, 13; lxxxv. 10.) Thus the profession of religion, though it adds not to the essence of divine perfection, may, without any harshness, be said to advance the glory of God, in the same way that the knowledge of a man's virtues may be, and is, said to advance that man's glory, although

ertain that his essential character is not thereby ffected.

Notice the context and the occasion of the pre-ept (SS.). Unlawful to join heathen festivities in onour of idols:—not unlawful to eat parts of eathen victims, if no act of idolatry be thereby ountenanced—no meats intrinsically unclean—yet cruples on this subject, though superstitious, in-ocent—should therefore be indulged, lest any be :andalized and apostatize—because all is to be one to the glory of God—to the spread of the uth and the kingdom of Christ.

Hence we learn,

I. That there is nothing indifferent in a Christian, nd that the commonest actions are to be directed y religious views.

Of course all the great positive commands of re-gion are regarded by this precept, but further, ıe Christian must labour in his calling for the sake ' God who hath appointed it, (*Col.* iii. 23.) or em-oy his leisure in doing and making known the ill of God (PP.). He must obstain even from all ›pearance of evil (1 *Thess.* v. 22.), lest the word ' God be evil spoken of. (*Rom.* ii. 23, 24. 1 *Tim.* . 1. *Tit.* ii. 5. 2 *Pet.* ii. 2.) The failures of ·ofessing Christians have ever done most to bring

discredit on the doctrine of the cross. The Christian must adorn the Saviour's doctrine in all things. (*Tit.* ii. 10.) He must consider, in whatever he is about to engage, what effect that action, &c. will have on the interests of Christ's kingdom, and act accordingly, praying that his conduct may tend to the glory of God.

II. That the Christian's privileges, even on this side eternity, are most glorious.

How astonishing the dignity of those, how great the condescensions of God to them, who can be said *in any sense*, to have it in their power to advance his glory.

III. That we have a discretion which involves the very gravest responsibility.

If we are able, and commanded, to advance the glory of God, and yet neglect to do so, what must we expect? (*2 Sam.* xii. 14.) If our example sheds no saving influence—if one soul has perished through it—how fearful our expectations! (*Mal.* ii. 2. *Dan.* v. 23, seqq.) The heathen are without excuse for not glorifying God. (*Rom.* i. 20, 21.) How much more Christians! Let us then give glory to God before he cause darkness, &c. (*Jer.* xiii. 16.) remembering that He will honour those who honour Him, and that they who despise Him

shall be lightly esteemed, (1 *Sam.* ii. 30. *John* xii. 26.) and visited with that shame and everlasting contempt which is the wretched portion of fools; and wherein God will glorify himself upon those who refuse to glorify Him. (*Ezek.* xxviii. 22.)

Fifteenth Sunday after Trinity.

† SERMON XLVI.

S. Choice of company.—T. *Prov.* xiii. 20. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."—PW. חכמים, כסילים.—SS. *Deut.* vii.; xiii. *Psal.* i.—PP. 2 *Chron.* xix. 2. *Psal.* xv. 1. compared with 4. *Prov.* i. 10—19.; iv. 14, 15.; xiv. 7.; xxii. 24, 25.; xxiv. 1, 2. 2 *Cor.* vi. 14—18.

The wise man of the Scriptures is always the religious man, and the fool, the ungodly man. *James* iii. 13, seqq. *Jer.* iv. 22.

The meaning of the text, therefore, is, that those who associate with religious men shall themselves become religious; but that those who choose evil company shall be destroyed.

I. He that walketh with wise men shall be wise.

This must, however, depend upon choice. If we be with wise persons and yet are not willing to profit, we shall not become wise by miracle. The children of pious parents are not always pious (1 *Sam.* ii. 12.); Judas had walked with Christ, and yet perished with the fools. To gain the blessings of the text, we must seek out the company of religious persons; and fit ourselves for that intercourse.

II. The companion of fools shall be destroyed.

And what a tremendous destruction! both body and soul in hell! 2 *Thess.* i. 9. (Sermons II. and X.) Yet this part of the text, as well as the former, receives some qualification from Scripture.

1. The curse does not belong to those who are obliged to live, contrary to inclination, with wicked persons. Those who can sincerely say, "Wo is me that I sojourn in Mesech!" &c. (*Psal.* cxx. 5.), not affected by it; as children of evil parents, &c. All that can be done in such cases is to remonstrate, to be firm, and to be prayerful.

2. The curse does not belong to those who mingle with sinners in order to reclaim them. This is a Christian duty. (*Matt.* ix. 10—13.) But those who do so must be strong in the Lord, and in the power of his might. (*Eph.* vi. 10.) They must

pray God to keep themselves as well as to prosper their endeavours.

3. The curse belongs not to those who have dealings with wicked men in the course of lawful business. 1 *Cor.* v. 9, 10.

4. The curse belongs not to those who form friendships with *unsuspected* hypocrites.

But it does belong to every one who seeks and takes pleasure in the company of evil persons, even where he commits no other sin.

We must not judge our brethren (*Matt.* vii. 1.); that is, we must not pronounce upon their salvation or condemnation; but we may know men by their fruits. *Matth.* vii. 16. If we can contribute to their conversion, well; if not, further companionship is sin. 2 *John* x. 11. *Matth.* xviii. 17.

The great danger of this evil companionship appears further from,

1. The strong language of Christ's Apostles respecting it.

1 *Cor.* v. 2. 2 *Thess.* iii. 6. PP.

2. Universal observation and experience.

Nothing is more common than to see youth betrayed by bad company into the most heinous sins. (*Prov.* vii.) Many malefactors have confessed this at their execution. The ungodly are of their

father the devil, &c. (*John* viii. 44.), and they persuade men that though they sin, they shall not surely die, though God hath declared otherwise. (*Gen.* iii. 5. *Ezek.* xviii. 4.) But what security can they afford for the souls of others who are so heedless of their own?

Let us then take the noble resolution of the Psalmist, (*Psal.* xxvi. 4, 5.; ci. 4.; cxix. 115.) assured that numbers shall never protect the wicked (*Prov.* xi. 21); they did not protect the cities of the plain, they did not protect the whole world. But righteousness delivereth from death, (*Prov.* xi. 4.) and the same providence which preserved a Noah, a Lot, and an Abraham, will still preserve the goings of the wise.

Sixteenth Sunday after Trinity.

† SERMON XLVII.

S. The use and meaning of the law.—T. Gal. iii. 24. "The law was our schoolmaster to bring us unto Christ."—PW. ὁ νόμος.—SS. *The Epistles to the Romans, Galatians, and Hebrews.* 1 *Cor.* x.

P. *Matt.* v. 17. *John* i. 17.; v. 46. *Col.* ii. 17. ee SS. and PP. to Sermon VIII.)

The Mosaick law constantly the subject of the vils of infidels; and much of it, from its apparent rangeness and incomprehensibility, a stumbling-lock to Christians. These results arise from the ant of a just consideration of that law.

The law of Moses may be considered in a three-old point of view.—1. As intended to preserve the sraelites a distinct people. 2. As a code of national egislation, containing laws peculiarly adapted to he requirements of a particular race. In both hese views many enactments abstractedly strange re satisfactorily accounted for; and many others, hich cannot be accounted for, may readily be ıewn to be such as might easily be explained by juster acquaintance with the history and customs the Mosaick æra, and of the Eastern nations.

But the principal point of view under which the v becomes interesting to a Christian, and which o explains much of its difficulty, is, that it was a ıoolmaster to bring us unto Christ.

The law was such,

I. In its moral purity.

The requirements of the law are most severe and d—its tone unbending—its penalties without

remission or appeal. (*Gal.* iii. 10.) Nothing but its complete fulfilment can make it available to salvation. (*Gal.* v. 3. *James* i. 10, 11.) The utter despair of this which all must entertain naturally prepares the way for the doctrine of the cross. By the law is the knowledge of sin, (*Rom.* iii. 20.); and therefore by the law the desire to be saved from the consequences of sin.

II. In its significant ceremonies.

The enlightened Jews never considered these ceremonies as intrinsick duties, (*Psal.* l. *Isa.* l.; lviii.); while they allowed their obligation, as commanded by God, they regarded them as shadows of good things to come, and not the very image of those things. (*Heb.* x. 1.) Christ was most plainly adumbrated therein:—1. By Moses, (*Deut.* xviii. 15, seqq. *Heb.* iii.) 2. By Aaron and the High Priest generally, (*Heb.* v.) 3. By the sacrifices of the law in general, (*Heb.* ix.; x.); but especially by the passover, (1 *Cor.* v. 7, 8. 1 *Pet.* i. 19. *John* xix. 31—36. *Heb.* xii. 24. *John* vi. 53 [1].); the scape-goat, (*John* i. 39. *Isa.* liii. 6.); the two birds, (*Rom.* iv. 25.); the first fruits' offerings, (1 *Cor.* xv. 25.) 4. In the construction of the taber-

[1] For further remarks on this interesting subject, see Horne's Introduction, Vol. III. Part III. Chap. iv.

ıcle and temple, the veil, &c. (*Heb.* ix.; x.) 5. In e ark and mercy seat, (*Heb.* iv. 16.)

III. In its historical circumstances.

1. The passage of the Red Sea, (1 *Cor.* x. 1, 2.) The waters in the desert, (*Ibid.* 4.) 3. The [anna, (*John* vi. 58.) 4. Canaan and its conquest, *Heb.* iv. *Matt.* xi. 12.) 5. The brazen serpent, *John* iii. 14.)

We are no longer under a schoolmaster, because e have attained, through the mercy of God, a ıgher maturity of spiritual knowledge than the ews. Yet we are not, now we have acquired this ıowledge, to despise the guide who brought us on ır way. Rather, we should admire the wisdom ıd goodness of God, who has afforded us such anifest evidence of his foreknowledge, and the ıthenticity of his revelations. Above all, we should ; thankful for any means which confer so high a ɔon as introduction to Christ, and carefully love ıd improve them; remembering that the law is the rength of sin, (1 *Cor.* xv. 56.); and that, though e have the victory through Christ, (1 *Cor.* v. 51.), e can conquer by no other, and the penalties of a ıolated commandment still await those who either ıpressly or in works reject Him. 1 *Tim.* i. 9, 10.

Seventeenth Sunday after Trinity.

SERMON XLVIII.

S. Humility. G.—T. *Luke* xiv. 11. "Whoso ever exalteth himself shall be abased; and he th humbleth himself shall be exalted."—PW. ὁ ὑψω —ὁ ταπεινῶν.—SS. *Gen.* xi. *Numb.* xiv. *De* viii. *Psal.* cxxxi. *Isa.* ii. x. xiv. xxviii. *Jer.* x *Ezek.* xxviii. *Matt.* xx. 20—28.; xxiii. *Lu* xviii. *John* xiii. 1 *Cor.* i. 2 *Cor.* x. *Phil.* PP. *Exod.* xviii. 11. *Deut.* ix. 4, 5. 2 *Sam.* x 28. *Job* xxii. 29. *Psal.* ix. 12.; x. 17.; xxxiv. l li. 17.; cxxxviii. 6. *Prov.* iii. 7. 34.; xi. 12.; x 15.; xiii. 10.; xv. 33.; xvi. 5. 18, 19.: xviii. 1 xxv. 6, 7.; xxvii. 2.; xxviii. 25.; xxix. 23. *I* v. 21.; xxiii. 9.; lvii. 15; lxvi. 1, 2. *Jer.* ix. 24.; l. 31, 32. *Ezek.* xxi. 26 *Dan.* iv. *Hos.* xiii. 6. *Mic.* vi. 8. *Hab.* ii. 4. *Matt.* v. xi. 23, 24. 29. *Matt.* xviii. 4. *Luke* i. 52.; x xxii. 24—26. *Rom.* xi. 19—21.; xii. 3. 16. *Cor.* iii. 21.; iv. 6, 7.; viii. 2.; x. 12.; xiii. *Gal.* v. 26.; vi. 3. *Eph.* iv. 1, 2.; v. 21. C iii. 12. *James* iv. 6. 10. 1 *Pet.* v. 5, 6. *R* iii. 17.

(The above, it is scarcely necessary to say, is

no means a complete collection of the texts on this important Christian grace.)

The precept of the text one of the greatest importance, as inculating a virtue essential to Christianity, and peculiar to it. All virtue with the Christian to be built on faith, (*2 Pet.* i. 5.); but this is one which can be raised on no other motive. By faith,—by believing man to be what the Gospel displays him, boasting is effectually excluded. *Rom.* iii. 27.

As God is the centre of all perfection, there can be no ground of boasting in any quality which does not, in some respect, resemble Him. But man cannot boast of wisdom, *Job* xi. 12.; viii. 9. *Eccl.* vii. 23.; or of power, *Matt.* v. 36.; still less of goodness. (See Sermon VIII.)

The very essence, therefore, of self-knowledge, and conformity to God's appointment, is humility.

I. In accordance with which we are told, that "whosoever exalteth himself shall be abased."

Men exalt themselves,

1. When they set up their own conclusions against the clearly ascertained word of God. Reason may be properly employed in sifting the evidence of religion, or discovering, by legitimate criticism, the genuineness or meaning of a text; but

it is an abuse of the term to call those persons reasoners who conclude and act in defiance of the plain word of God, because they cannot accommodate it to their infirm conceptions. St. Paul has pourtrayed the fate of such, *2 Thess.* ii. 3, 4. 8.

2. When they set themselves up as unconditional heirs of salvation. (See Part I. § III. iv.)

3. When they think to merit heaven by their works. (See *Ibid.*)

4. When they despise others, on any account; on supposed goodness, on learning, talent, person, birth, station, &c. This is exalting themselves above Christ, for Christ despised not those whom they despise. See *James* ii.

II. He that humbleth himself shall be exalted.

The humble character is not one who pretends not to possess what he really does possess; which would be rather affectation than humility: but one who sets a just value on what he possesses, and, consequently, cannot but think lowly of himself, as the most gifted individuals, if serious, must do.

The beauty and necessity of this grace are commended to us,

By the example of God.

Humility, at first sight, seems a quality impossible with God; yet the Scriptures rank it among

his perfections, and as a mark of his essential greatness, *Psal.* cxiii. 4—6.

II. By the example of Christ. *Phil.* ii. 5—11.

III. By the fatal effects of pride. SS. *2 Chron.* 16., also *Ezek.* xvi. 49, 50. *Dan.* iv.; v. 18. seqq. *Jer.* xlviii. 29. seqq. *Zeph.* ii. 8—10. *Acts* xii. 21. 23.

IV. By the happy effects of humility. 1 *Kings* xxi. 19. 2 *Kings* xxii. 19, 20. 2 *Chron.* xii. 26.; xxiii. 12.

The exaltation and abasement mentioned in the text future and eternal. *Dan.* xii. 2. *Prov.* iii. 35.

Let us not then glory in ourselves, but in God. *Jer.* ix. 24. 1 *Cor.* i. 31. 2 *Cor.* x. 17. God forbid, that we should glory, save in the cross of our Lord Jesus Christ. *Gal.* vi. 14. But, deriving grace from the abasement, let us hope to be exalted in due time, whither our Saviour Christ is gone before: PP. Collect for Sunday after Ascension day.

Eighteenth Sunday after Trinity.

† SERMON XLIX.

S. Prophecy.—T. *Acts* x. 43. "To Him give all the prophets witness."—SS. (These will occur in the progress of the outline.)—PP. *Luke* xxiv. 25—27. 44. *John* i. 45.; v. 46, 47. *Acts* xxvi. 22, 23.; xxviii. 23. *Rom.* iii. 21. 1 *Pet.* i. 10, 11. 2 *Pet.* i. 19—21.

It would seem probable that God, in making a revelation to his creatures, and demanding their assent to it, would not only accompany it with sufficient evidence, but would make the revelation itself bear a prominent situation among its own proofs. It would also seem probable that this kind of proof would be of the strongest nature, if not tantamount to miraculous.

Accordingly, we actually find such to be the case with the Bible. It has strong appeals to the heart and affections; appeals which are of more effect with many than volumes of argument; the conformity of the scheme of redemption to the actual state of man, &c. But here is a point where the affections cannot be surprised; a pure question of reason. A series of minute predictions, beginning

four thousand years before an event, and ending four hundred, cannot, if genuine, be other than divine. It is indeed a miracle.

That the Old Testament prophecies are genuine, evident from the fact that the Jews, who are most anxious to escape from them, dare not alter nor interpolate them. Their Bibles the same as ours.

These prophecies take a most extensive range—the empires of the world involved in them. Many of them were delivered and accomplished in the same generation; a dispensation which gained credit for the prophet with his contemporaries, and caused his writings to be preserved for the instruction of future ages. But the great scope and object of all prophecy was Jesus, the Messiah.

This great Person, and the salvation He was to bring, were announced to our first parents immediately after their fall; it was also announced that He was to be the seed of a woman, no mention being made of man; that Satan was to obtain a partial, but Himself a complete triumph. *Gen.* iii. 15.

In process of time his origin was restricted to Abraham, (*Gen.* xii. 3.) to Isaac, (*Gen.* xxvi. 4.) to Jacob, (*Gen.* xxviii. 14.) to Judah, (*Gen.* xlix. 10.) The government was to remain in that tribe

till his coming, (*ibid.*) He was to be a prophet like Moses, (*Deut.* xviii. 15. 18.) *i. e.* one who wrought miracles, and founded a religious dispensation. His descent was next restricted to David, (*Psal.* lxxxix. 4.) who, by the prophetick Spirit, circumstantially foretold his sufferings, (*Psal.* xxii.; lxix. 21.; xxxiv. 20.) resurrection, (*Psal.* xvi. 9, 10.) and ascension, (*Psal.* lxviii. 18.) Isaiah repeated his birth from a woman, emphatically declared that she should be a virgin, (*Isa.* vii. 14.) revealed his divine nature, (supra et ix. 6.) foretold that he should perform great and benevolent miracles, (*Isa.* xxxv. 5, 6.) and minutely described his humiliation, passion, death, &c. (*Isa.* l. 6.; liii.) Micah, contemporary with Isaiah, restricts the birth-place of Messiah to Bethlehem Ephratah, (*Mic.* v. 1, 2.) Zechariah describes the nature of Christ's advent to Jerusalem, (*Zech.* ix. 9.) the price of his betrayal, and the use to which it was applied, (*Zech.* xi. 12, 13.) Daniel predicted the very time of his appearance, with many curious particulars, (*Dan.* ix.) and Haggai and Malachi foretold his advent to his temple, *Hagg.* ii. 6—9. *Mal.* iii.

Impossible to treat in a discourse the extensive subject of prophecy, even as regards only one

ranch of it. Yet the above sufficient to convince ny candid mind, in search of evidence for the Christian doctrine.

Infidels sometimes allow that if they could witness miracles, they would be converted—but here are miracles in abundance; miracles which allow and challenge the nicest inspection. If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead, (*Luke* xvi. 31.) And this saying of our Lord was borne out by facts, *John* xii. 9—11.

We have indeed greater evidence, if rightly estimated, than our Lord's persecutors had; we have seen the fulfilment of prophecies which they did not see; and prophecy is as much miracle to us as to them. Nothing more absurd than to complain of the influence of time on the credibility of history. This argument indeed never applied to profane history. Were the existence and policy of Augustus (Christ's contemporary) less credible to Bede than to Plutarch? to Bacon than to Bede?

Remarkable that St. Peter, who had witnessed and exercised the most stupendous miracles, prefers the evidence of prophecy to that of the astonishing manifestation of Christ's glory on the mount, of which he himself had been spectator. *2 Pet.* i. 19.

We shall do well then to take heed to the light of prophecy; but why? not surely for itself only; but that the day may dawn, and the day-star arise in our hearts (*Ibid.*); that it may be a means of building our faith on a sure foundation; and guide our feet out of the deadly darkness of scepticism and sin, into the way of peace and salvation. *Luke* i. 77—79. *Psal.* cxix. 105.

Doxology. *Rom.* xvi. 25—27.

Nineteenth Sunday after Trinity.

† SERMON L.

S. Spiritual relapse.—T. *Luke* xvii. 32. "Remember Lot's wife."—SS. *Gen.* xix. *Deut.* iv. *Psal.* lxxviii.; cvi. *Isa.* i. *Jer.* ii. *Gal.* iv. 2 *Thess.* ii. *Heb.* vi.; x.; xii. 2 *Pet.* ii.—PP. 1 *Chron.* xxviii. 9. 2 *Chron.* xv. 2.; xxiv. 20. *Psal.* lxxxv. 8.; cxxv. 5. *Prov.* xiv. 14. *Jer.* v. 6. 23.; viii. 5.; xvii. 13. *Hos.* iv. 16.; xi. 7. *Zeph.* i. 4—6. *Matt.* x. 22.; xii. 45. *Luke* ix. 62. *John* v. 14.; viii. 11. 31.; xv. 6. *Rom.* xi. 22. *Gal.* iii. 3. 1 *Thess.* iii. 8. *Heb.* iii. 12. 14. 2 *John*, 8, 9. *Rev.* ii. 4, 5.

ıe above are, it is scarcely necessary to ob-
a very small proportion of the texts on this
·tant subject, as the doctrine is almost every
e, by implication at least, inculcated.)
ıte the historical event to which the text
es.

may be urged, why should we be charged to
ɜmber Lot's wife, since her fate is wholly unpa-
ɜled, and ever likely so to be ?

ıet it be remembered that the Scriptures of the
Testament were written for our learning (*Rom.*
4.); and that this remembrance is solemnly
ged upon us by our Lord himself in the text.
ınnot be indifferent therefore whether we heed
not.

truth the text warns us of a danger greater
that which befel Lot's wife; not only not im-
ıble, but unless timely escaped, positively
n.

ristians, spiritually, situated like the family of
The whole world lieth in wickedness (1 *John*
); Christians commanded to come out of it,
ɔt to touch the unclean thing. (2 *Cor.* vi.17,18.)
anger is not turned away, but his hand is
ıed out still against impenitent, deliberate
lness. (*Isa.* v. 25. et passim.) The sacri-

fice of his Son proves his hatred of sin. Those therefore who refuse to hear his warnings are spiritual citizens of Sodom, and will, if they repent not, suffer the vengeance of eternal fire. (*Jude* 7. *Rev.* xi. 8.) Christians are warned, escape for thy life—thy eternal life—look not behind thee, lest thou be consumed.

It is true that the mercies of the Gospel are great. Christians sometimes look back upon the world, and God gives them grace to repent. But on this they cannot reckon; and if they die with their faces toward Sodom instead of toward Sion, they are lost. *Ezek.* xxxiii. 13.

Christians resemble Lot's family in the time allowed for their escape. It is sufficient, not superabundant; life is not too long to prepare for eternity, but it is long enough.

Two capital errors committed by Lot's wife, against which the Christian is warned in the text.

I. She allowed her inclinations to prevail against the express command of God.

The commands and threats laid upon us Christians equally positive with those set before Lot's wife. Anxiety to look back into the world, to turn to sin and vanity, natural, but offensive to God.

II. She presumed generally on the mercy of

en none had been promised, but the con-
She did not disbelieve the power or the
s of God as regarded the devoted cities.
Solomon or David disbelieve the retribu-
ice of God when they fell into grievous sins.
rcy of God is infinite; but it is dangerous
t it where it is not covenanted; most dan-
where it is expressly outraged. God's
are terrible and express (SS. and PP.);
ey absolutely no meaning?

are safe only therefore while we are pressing
the mark, forgetting the things which are
d, and reaching forth unto the things which
fore. (*Phil.* iii. 13, 14.) Let us beware lest
lso, being led away with the error of the
d, fall from our stedfastness. (*2 Pet.* iii. 17.)
most of all, when we are apt to feel most con-
t. See Part I. § III. iii.

bserve that Lot's wife did not *go* back to Sodom;
only *looked* back. He who has begun the
of God in earnest, must not allow even a wish
tray back to sin and folly. He is escaping for
life; he must so run that he may obtain. (1
. ix. 24.) We have not only Sodom to escape,
Zoar to secure. If we leave the former, we
st do so effectually; there must be no lingering;

nothing incomplete. We must finish the work God has given us to do. *John* xvii. 4.

The preceding observations applicable only to such as are real Christians, but have relapsed; wilful sinners have not even left the spiritual Sodom, and as it was in the day of Lot, so shall it be with them. *Luke* xvii. 28, 29.

Let those who have relapsed hasten to regain their ground; and let all remember that, having once put our hand to the plough, we are neither to look back or stand still, but to do the work of our Master (*Luke* ix. 62.); who will, according to our conduct in this respect, recompense us with the wages of sin, or with the gift of God. *Rom* vi. 23. See Sermon II.

Twentieth Sunday after Trinity.

SERMON LI.

S. The parable of the wedding garment. G.—T. *Matt.* xxii. 11. "When the King came in to see the guests, he saw there a man which had not on a wedding garment."—PW. ἔνδυμα γάμου.

Exposition of the parable. The King, God the

Father. The marriage, the Gospel dispensation, by which Christ united his Church to himself. Called a marriage, (*Cant.* throughout. *Isa.* liv. 5. *Jer.* iii. 14. *Hos.* ii. 16.) a feast, (*Isa.* xxv. 6.) both, (*Rev.* xix. 9.) The Jews were "bidden," or invited, to the blessings of the Gospel covenant. That they might embrace the gracious offers made to them, God "sent forth his servants," the prophets, to urge and enforce them. But "they would not come." Their captivity had made them renounce a literal idolatry; but they still set up idols in their hearts, (*Ezek.* xiv. 3.) God then "sent forth other servants," John the Baptist, Christ himself, (*Zech.* iii. 8.) telling them that the full blessings of the Gospel were ready: "but they made light of it," and pursued their worldly schemes; and the rest "took his servants, and entreated them spitefully, and slew them." But God was "wroth, and He sent forth his armies (the Roman armies under the Vespasians) and destroyed those murderers, and burnt up their city," Jerusalem. The blessings of the Gospel were still to be had, but those to whom they had been offered "were not worthy." The apostles were therefore commanded to go into the highway of the Gentiles, and invite all they should find to the marriage. They went, and brought into the

visible Church "both bad and good;" *Matth.* xiii. 47. many who adopted Christianity without knowing or intending to fulfil its obligations, many who sought in the blood of Jesus a fountain opened for sin, (*Zech.* xiii. 1.) The day of judgment comes—the day when the feast of eternal happiness is spread, and the King comes in to see the guests. The wedding is furnished with them—but the eye of God perceives one making his appearance without the preparation which the Gospel demands, without repentance, faith, charity, holiness. This is the man without the wedding garment. *Is.* lxi. 10.

It has been asked, how could a person just entering from the high way be prepared with a splendid nuptial robe? The King in the parable was not so unjust as to expect it. The guests were always furnished on those occasions from the wardrobe of the inviting party. The guest in question therefore had either omitted to apply for a garment, or he had contemptuously refused to use that which was furnished him. He could not justify himself. When asked why he had no such garment, he did not plead his inability to procure one; "he was speechless."

The qualifications for heaven are not ours to bring, they are the work of the Spirit of God.

:may have them if we apply for them in the ap-
:ed means; and when we have them, we must
:hem. No man will dare to plead in the last
that he could not have grace; he will be
chless.

errible will be the punishment of those who fail
ıat day! (See Sermon II.)

Many are called, but few are chosen." (See
'non XIII.) The expression undoubtedly, like
whole parable, refers, in primary import, to the
/s, all of whom were "called," but "few were
sen," because few would accept the call. It
not be supposed that God, who is represented
:he parable as taking so many and cogent mea-
·es for the salvation of all, should put salvation
: of the power of any. The sinner will never
ve this to plead. He will be "speechless."
·ery one who appears in the wedding garment
ll thus be accepted. Let us then put off the old
ın which is corrupt according to the deceitful
·sts, and put on the new man, &c. (*Eph.* iv. 22—
:. *Col.* iii. 9—14. *Rom.* xiii. 14. *Rev.* xvi.
5.; xix. 8.)

Twenty-first Sunday after Trinity.

† SERMON LII.

S. The duty of seeking spiritual aid in sickness. —T. *James* v. 14. "Is any sick among you? let him call for the elders of the Church, and let them pray over him."—SS. *Job* xxxiii.

As this text goes on to detail miraculous means of cure, it has, on that account, been impugned as inapplicable to the modern condition of the Church.

It is true that the unction alluded to was miraculous, and efficient only on the body. It is also true that "the prayer of faith" was a prayer accompanied by faith in an extraordinary impulse of the Spirit; and that its efficacy was manifested by corporal recovery.

These circumstances are sufficient for setting aside the Romish doctrine of extreme unction, and for dispensing with ceremonies and expectations manifestly belonging to a particular situation of the Church. But as nothing short of palpable inapplicability could abrogate a positive command of Christ's apostle, it is evident that those parts of his command which remain applicable are still obliga-

tory. That in the text is an injunction of the latter kind.

The very object for which a parochial minister exists, makes it desirable that his parishioners should have frequent recourse to him; but sickness is a time of greater advantage than others,

I. Because it is a time of leisure.

Sickness breaks up labour, pursuits, amusements —it leaves the sufferer nothing but his God—and gives him the opportunity of conversing with his minister, and leaves him without excuse if he fails to use it. This then is especially the time for domestick religious instruction.

II. Because it is a time of chastisement.

The effect of chastisement is to soften and humble the heart, and fit it for instruction. This season should therefore be improved. (*Deut.* viii. 2—6.)

III. Because it is a time of warning.

Sickness cannot but remind us of death; it is most important therefore that this reminiscence should be seized and improved. 2 *Kings* xx. 1.

All causes which render the presence of the minister desirable, render his *early* presence desirable. The use of sending for him at the point of death is very trifling indeed. If the minister

is to "pray over" the sick person, he must know what to pray for; which he can only do generally, unless accurately acquainted with the patient's spiritual situation. The text says "*sick*," not "*at the point to die*."

The educated are not released from this duty. The text says, "is *any* sick?" whether ignorant or otherwise. The ministers of God (πρεσβυτέρους, *priests*, T.) may well expect a peculiar blessing on their legitimate fulfilment of an apostolick command. Their prayers are the prayers commanded in the text; and those who can derive nothing from their instructions may be benefitted by their prayers. (On the subject of prayer, see Sermon XXXIV. and Part I. § III. vii.) But instruction thus given may be especially blessed by the Spirit of God.

If sickness be sent as a trial of patience, prayer may procure that profitable grace. If it be sent as a corrective, instruction may shew this, and prayer obtain recovery for repentance. If it be unto death, prayer will be the best means of meeting our change.

Conclude with earnest exhortation to perform this duty with speed and diligence when the occasion shall require: and see more in Part I. § III. i.

Twenty-second Sunday after Trinity.

† SERMON LIII.

S. Hereditary dispensations.—T. *Exod.* xx. 5, 6, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands in them that love me, and keep my commandments."—SS. *Psal.* lxxxix.; cix.—PP. *Exod.* xxxiv. 7. *Lev.* xx. 4, 5.; xxiv. 39, 40. *Numb.* xiv. 18. 33. *Deut.* v. 9.; vii. 8, 9, 10.; ix. 5.; x. 15. 1 *Kings* xxi. 29. *Job* v. 3, 4.; xxi. 19. *Isa.* xiv. 20, 21.; lxv. 6, 7. *Jer.* xxxii. 18. *Rom.* xi. 28.

The doctrine of the text misunderstood, and liable to abuse; its occurrence in one of the most important parts of Scripture,—a part which every Christian ought to know by heart, and which is constantly rehearsed in the publick service of the Church,—makes it the more necessary to examine it.

I. The hereditary dispensations of the text are solely restricted to this world.

This is evident from *Ezek.* xviii. If hereditary dispensations be a difficulty in the Bible, they must

be a difficulty in natural religion also; for they are evidently matter of fact. The drunkard and debauchee entail disease and poverty on their posterity. The sinner who gives his children the inheritance of idleness or bad example, is in like manner drawing down punishment on his offspring.

II. The dispensations of the text are *providential*, not in the character of a magistrate. *Deut.* xxiv. 16.

III. There should not be, either in natural or revealed religion, any difficulty on the subject. For,

1. The miseries resulting in the course of nature from sin, are merciful warnings from God, intended indeed as punishments, but yet intended much rather as correctives. These warnings not least requisite or useful where sin has been recommended by example. Many a son or grandson may have been warned against the sins of his ancestor more by these sufferings than by any other consideration; at least he will be accountable for his use of them. *Dan.* v. 22.

2. No consideration short of personal eternal punishment could have been so well calculated as this to restrain sinners. Such is the nature of parental affection, that many would scruple at an

act involving their children, when they would not shrink from personal consequences. Men are fearful of disgracing their families more than their memories.

IV. The text shews us the means of escaping these punishments:—by loving God, and keeping his commandments.

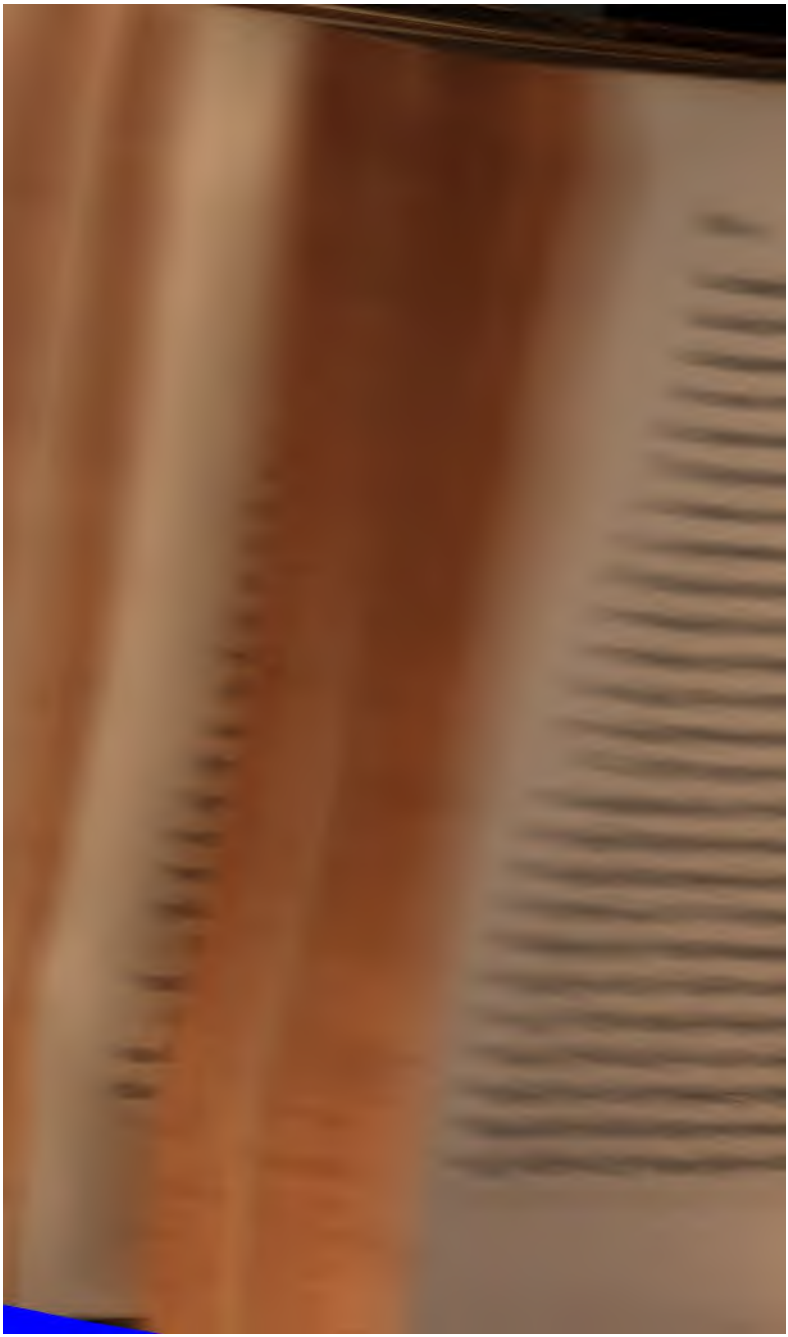
If God punishes to three or four generations, he rewards to thousands, (*Deut.* vii. 9.) Astonishing mercy! An evil and impious nation are tolerated, favoured, for the sake of the faithful obedience of one pious man! *Psal.* lxxix. 30—33. *Rom.* xi. 28.

V. The rewards and punishments of the text *principally* respect idolatry and the contrary.

This is evident from PP. Idolatry, under the theocracy, was high treason; a crime which the practice of all states has found it necessary to punish with hereditary penalties, either expressly or virtually.

VI. The rewards and punishments of the text are *principally* national.

This also is evident from PP. National punishments are, in the strict sense, retributions; and it may therefore appear, that one suffers for another;



ll, has graciously proportioned to our exertions in romoting this his benevolent will. *Gen.* xviii. 18, 9. *Gal.* iii. 9.

The Sunday next before Advent.

† SERMON LIV.

S. The Psalms commonly called "imprecatory."
T. *Prov.* iii. 33. "The curse of the Lord is in the use of the wicked; but He blesseth the habitation of the just."
(The SS. and PP. to this outline are nearly the ne as those to Sermon II. The principal use, wever, of the sermon is to illustrate the cixth and ilar Psalms, which occasionally occur in the vice.)
The imprecatory Psalms (as they are improperly ed) have been perverted to support the doc-e that men may curse their enemies.
The Scripture has so fully established the con-y doctrine, that it is impossible this inference uld be true. (*Matt.* v. 44. *Rom.* xii. 14. 1 *Cor.* 2. 1 *Pet.* ii. 23.; iii. 9.) The Scripture can-contradict itself; one of these doctrines must be

false; and that is more likely to prove so, which is founded on texts less frequent and clear.

The words which our translation gives in an imperative construction, in the Hebrew are in the future. The future in Hebrew is sometimes used for the third person imperative; there being no separate inflection for that person: but there is no reason why it should not have its proper force in these Psalms. By giving it this force, the difficulty is removed, and the Psalms are prophecies. *Psal.* lxix. and cix. are recognised as such, *Acts* i. 20.

The imprecatory Psalms in general, therefore, declare prophetically and at length the truth contained in the text. And if a system of temporal retribution be not continued in this world, the Gospel as well as the law affirms, that transgressors shall be destroyed. *Psal.* xxxvii. 38. *Heb.* x. 28—31.

Highly unbecoming, therefore, as some do, not to repeat these Psalms when they occur in the liturgy, on the ground that they are uncharitable. This is to be wise above what is written, and to exalt ourselves against the Spirit of God. (1 *Cor.* iv. 6. Greek.) As prophetical denunciations of God's wrath against the wicked, we should both repeat and reflect on them.

The curses of these Psalms belong originally to every one who has not continued in all that is written in the book of the law. But Christ has redeemed us from this curse of the law, &c. *Gal.* iii. 10. 13.

These terrible curses stand in all their force against all who have rejected or insulted the Gospel. See Sermon IX.

"The house of the wicked," and "the habitation of the just," include the whole human race. We can only be in the latter through faith in the blood of Christ. In which are we?

Now consider this, ye that forget God; hear now this, thou that art given to pleasure, that dwellest carelessly; thou that hast trusted in thy wickedness, and hast said, none seeth me. Because sentence against an evil deed is not executed speedily, &c. Yet the Lord is not slack concerning his promise, &c. And if any refuse to come to repentance, the day of the Lord cometh as a thief in the night, and mischief shall fall upon the wicked, when they are not able to put it off, &c. *Psal.* l. 22. *Isa.* xlvii. 8. 10. *Eccl.* viii. 11. 2 *Pet.* iii. 9, 10. *Isa.* xlvii. 11.

And the blessings reserved for the just are no less matter of prophecy in these Psalms, than the

curses in store for the wicked. They shall be received into everlasting habitations, where the blessing of God shall rest on them for ever. See Sermon II.

OCCASIONAL SERMONS.

SERMON LV.

S. Confirmation.—T. *Deut.* xxiii. 21. "When thou shalt vow a vow unto the Lord, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee."—SS. *Levit.* xxvii. *Numb.* xxx.—PP. *Psal.* l. 14.; lvi. 12.; lxxvi. 11. *Eccl.* v. 4, 5.

(See further on the general subject, Part I. § III. vii. whence the points not fully sketched here may be treated.)

The ceremony of confirmation, in all probability, apostolick. *Acts* viii. 9. xix. 6.

Certainly very ancient. (Hooker's Ecclesiastical Polity, V. 66. Burnet, Art. xxv.) *Heb.* vi. 2. cannot be satisfactorily explained on any other supposition.

Confirmation a solemn assumption of the bap-
mal stipulations. It must be undertaken with
: most perfect free-will, and understanding of the
ɔject.

The baptismal vow may here be treated from the
ɛrence above, and Sermons IX. XVIII. XXVI.
XVII. XXXVII. and XLII.

A mistake to suppose that a neglect of confirma-
n will excuse the violation of the baptismal vow.
eason would not be pardoned in a subject who
l never formally taken the oath of allegiance.
: are, in like manner, bound by our allegiance to
d. Confirmation affords us strength to perse-
e; the promises of God are therein confirmed
ıs.

:t is our duty, then, to ratify the baptismal vow;
it is also our most sacred duty to pay it; for it
l be required, and it will be fearful sin unto us.
: on Perjury, at the end of Sermon XV.

SERMON LVI.

S. For the benefit of National or Sunday Schools. —T. *Prov.* xix. 2. "That the soul be without knowledge, it is not good." Texts useful for this purpose. *Prov.* xxii. 6. *Hos.* iv. 6. (former part.) *Matt.* xi. 5. (latter part.) *Gal.* vi. 10.; 1 *Pet.* iv. 10.

Disgraceful to the present age, which styles itself enlightened, that this positive declaration of Scripture should require proof, and be sometimes absolutely denied by professing Christians. It is objected,

I. That crime has increased with the increase of education.

Answ. This is not true; because education has not really increased in this country. More children are educated than formerly; but fewer in proportion to the community at large. The argument, therefore, recoils.

II. That education makes the poor negligent, conceited, and discontented.

Answer. This must depend on the nature of the education. Superficial or irrelevant knowledge will do this, and more. "A little philosophy inclines

men to atheism[1];" and more than a little they would never be able to obtain. But this differs widely from the education of charity schools, which is directed against all these vices. *Rom.* xii. 11. 16. 1 *Tim.* vi. 8.

III. That the knowledge of reading extends the study of vicious books.

Answer. All good things may be abused. Sin takes advantage even of the holy and just commandments of God. *Rom.* vii. 8. But the national schools teach only the Bible, Prayer-book, and Catechism, which afford distaste and counteraction to vicious books; whereas, without religious instruction, there is no disinclination or antidote to vicious company, which is full as injurious as vicious books.

These idle and absurd objections refuted, let us examine the truth as it stands. It is evident that every man ought to be educated for his station and vocation. Absurd to train a ploughman in sciences and languages, or a judge in manual labour. But religious knowledge is the one thing needful; needful for all stations, all vocations. The *mind* may want peculiar kinds of knowledge without injury; but "that the *soul* be without knowledge, it is not good;" for,

[1] Bacon.

I. The poor, collectively speaking, will never have religion without schools. For, when their parents are able to instruct them, they have little leisure; and the child's day is spent in idleness or profligate companionship.

II. As religious knowledge, without reading, is necessarily confined, and hence temptations are more effective, so Sabbath-breaking is almost the necessary consequence of not learning to read. For how is that day to be employed at home, when *really necessary* circumstances detain from Church? How too are the intervals of the Church worship to be filled? The best we can hope is miserable uselessness; the least we can fear, sin and ruin.

III. Notorious that prisons and penitentiaries number few national scholars among their inmates: notorious that the greater part of executed criminals are wholly uneducated, and often passionately lament that religious ignorance has been the cause of their ruin.

IV. Ignorance was the cause of the greatest crime that ever was committed. *Acts* iii. 17.

V. People are destroyed for lack of knowledge. *Hos.* iv. 6.

VI. Taking away the key of knowledge, shutting the kingdom of heaven against men, form the heaviest charges against the Scribes and Pharisees.

(*Matt.* xxiii. 13. *Luke* xi. 52.) On the other hand, Christ commands the children to be brought to him, and suffers them not to be forbidden; and classes preaching the Gospel to the poor among his noblest miracles. *Mark* x. 14. *Matt.* xi. 5.

Contrast generally the situation of the religious and ignorant poor.

The peculiar circumstances of the charity may be here specified.

Every one bound to give according to his power. 2 *Cor.* viii. 12. The widow's mite, because given with sincerity, of more value than the superfluities of the Pharisees. Let none argue that he cannot contribute enough: he may contribute enough for his salvation. No gifts, however small, in this cause, where they are all that can be afforded, and are given for the love of Christ and of souls, shall miss their reward. (*Matt.* x. 42.) 2 *Cor.* ix. 6—9. Dilate on the pleasure derivable from beholding a population happy through our instrumentality—the responsibility belonging to those through whose remissness ignorance and sin are permitted to gain ground. (See Sermon XLV.) *Dan.* xii. 3.

(See on this subject the reports of the National Society, and that of the Parliamentary Committee of 1828 on the Increase of Crime.)

Subjects on which Sermons may be readily constructed on the plan of the preceding outlines from notices in Part I.

1. A Visitation Sermon. § I.
2. Affliction. § III. i.
3. Patience. p. 53—55. 103.
4. Confidence in God. p. 55—58. 103.
5. Resignation. p. 59, 60. 101.
6. Forgiveness. p. 88—95. 104.
7. Confession. p. 97.
8. Death of Friends, or a Funeral Sermon. p. 110—116.
9. Recovery from Sickness. p. 117—125.
10. and 11. Presumption, its two species. p. 159—173.
12. Religious melancholy, its nature and cure. p. 173—188.

§ II. BOOKS FOR THE USE OF THE CLERGY.

' Shews that the book is added by the author of this work to the lists from whence this was compiled.

· The books marked thus form in themselves a Theological library.

[. *Introductions to the Scriptures and Theology in general.*

' Bishop Marsh's Lectures on the Criticism and Interpretation of the Bible.

Hottinger's Thesaurus Philologicus.

Leusden's Philologi Hebræus Hebræomixtus, et Hebræograecus.

Van Til's Opus Analyticum.

Carpzovii Introductio ad Libros Canonicos Veteris Testamenti.

Pritii Introductio ad lectionem Novi Testamenti. (1764.)

Semleri apparatus ad Veteris et Novi Testamenti interpretationem.

- Ernesti Institutio interpretis Novi Testamenti.

Du Pin's Prolegomena.
Lamy's Apparatus Biblicus.
Calmet's Prolegomena.
L'Enfant's Preface.
Collier's Sacred Interpreter.
† Michaelis's Introduction to the New Testamen
translated by Bishop Marsh.
Owen on the Four Gospels.
† Bishop Percy's Key to the New Testament.
† Bishop Gray's Key to the Old Testament.
Harwood's Introduction to the Study and Kno
ledge of the New Testament.
† Bishop Tomline's Elements of Christian The
logy.
Cook's Inquiry into the Books of the New Te
tament.
Simon's Critical Histories and Inquiries.
Eichhorn's Introduction to the Old Testamen
Hug's Introduction to the New Testament, tra
lated by the Rev. Dr. Wait.
Gerard's Institutes of Biblical Criticism.
† Horne's Introduction to the Critical Study of
Scriptures.
Jahn's Introductio.
Robinson's Theological Dictionary.
Dr. Wooton's Thoughts on Studying Divinit

Dr. Owen's Directions for Young Students in Divinity.

Bennett's Directions for studying a body of Divinity.

Lewis's History of Translations.

Lowth's Directions for the Profitable reading of Scripture.

† Mill's Prolegomena to the New Testament.

† Wetstein's Prolegomena.

† Walton's Prolegomena.

II. *Biblical Criticism.*

† Biblia Hebraica per Kennicott.

——————— Leusden.

——————— Hooght.

† Dr. Blayney's Samaritan Pentateuch.

† Kennicot's State of the Hebrew Text.

† Biblia Polyglotta, per Walton, et Castelli Lexicon.

† Septuagint with Apocrypha—The Second Book of Esdras in Latin.

- Novum Testamentum, Græcè Griesbachii.

——————— Millii.

- ——————— Wetstenii.

- Townsend's English Bible.

† Concordantia Hebraica Buxtorfii.
——————— Calassii.
Michaelis's Supplementa ad Lexica Hebraica.
† Parkhurst's Hebrew Lexicon.
Buxtorf's Hebrew Lexicon.
Gesenius's ditto.
Schröder's Hebrew Grammar.
† Lee's ditto.
† Schleusner's Lexicons of the LXX. and New Testament.
Parkhurst's Lexicon of the New Testament, emended by the MM. Rose.
† Schmidii Concordantia Græca.
Wells's Geography of the New Testament.
Bishop Cosins' Canon of the Holy Scriptures.
† Jones's Canon of the Scriptures.
Richardson's Canon of the New Testament.
† Paley's Horæ Paulinæ.
† Critici Sacri.
Leigh's Critica Sacra.
† Hexaplorum Origenis quæ supersunt.
Tychsen's Tentamen de variis codicum Hebraicorum generibus.
Hody de Bibliorum textibus originalibus, &c.
Owen's Inquiry into, and History of, the LXX Version.

III. *Biblical Interpretation.*

The Christian Knowledge Society's Family Bible.
Pole's Synopsis.
Hammond on the New Testament.
Elsley and Slade's Annotations.
Wolfius in Novum Testamentum.
Macknight's Harmony of the Gospels.
Le Clerc in Vetus et Nov. Testamentum cum Harmonia Evangelica.
Bishop Patrick and Lowth on the Old and New Testament.
Whitby on the New Testament.
Arnold's Commentaries.
Doddridge's Family Expositor.
Burkitt's Expositor.
Graves's Lectures on the Pentateuch.
Pyle on the same.
Bishop Kidder on the same.
Peters on Job.
Vitringa in Isaiam.
Bishop Lowth on Isaiah.
Bishop Newton on the Prophecies.
Bishop Hurd on ditto.

Biscoe's Lectures on the Acts.

* Terrot's Epistle to the Romans.

Locke on the Epistles of St. Paul.

† Macknight's Translation of the Epistles.

Fell on the Epistles.

Bishop Sumner's Apostolical Preaching.

Pyle on the Epistles and Revelation.

Lavington (Bishop) on the Types.

Wogan on the First Lessons.

Bishop Hall's Hard Texts.

Allix's Reflections on the Old and New Tes
ment.

Crutwell's Concordance of Parallels, collec
from Bibles and Commentaries, which ha
been published in Hebrew, Latin, Fren
Italian, English, and other Languages, w
the authorities of each.

† Locke and Dodd's Common-place Book to
Bible.

Strutt's Common-place Book to the Bible.

IV. *Authenticity and Credibility of the Bible.*

† Lardner's Credibility of the Gospel History.

Less on the Authenticity, uncorrupted Preservation, and Credibility of the New Testament, Englished by Kingdon.

Dr. Waterland's Scripture Vindicated, in three parts.

Mather's Vindication of the Holy Scriptures.

Wettenhall's (Bishop of Cork) Scripture Authentick and Faith certain.

Edward's Discourse on the Authority, Style, and Perfection, of the Books of the Old and New Testament.

Campbell's Authenticity of the Gospel History justified.

Chandler's (Samuel) Vindication of the Antiquity and Authority of Daniel's Prophecies, and their Application to Jesus Christ.

Jones's (Jeremiah) Vindication of St. Matthew's Gospel against Whiston.

V. *Evidences of Religion.*

† Paley's Natural Theology.

Bishop Wilkins on Natural Religion.

Bishop Cumberland de Legibus Naturæ.
Derham's Physico-Theology.
† Bishop Butler's Analogy.
Clarke's Evidences of Natural and Revealed Religion.
Wollaston on Natural Religion.
Bishop Warburton's Principles of Natural and Revealed Religion, in a Course of Sermons.
——————— View of Bolingbroke's Philosophy.
† ——————— Divine Legation of Moses.
Bishop Stillingfleet's Origines Sacræ.
Bentley's Phileleutherus Lipsiensis.
Skelton's Deism revealed.
Bishop Gibson's Pastoral Letters.
† Leland's View of Deistical Writers.
† Leslie's Short and Easy Method with the Deist.
Skelton's Deism Revealed.
† Leslie's Short Method with the Jews.
Limborchi Collatio cum erudito Judæo.
Leslie's Dissertation on Private Judgment.
† Grotius de Veritate Christianæ Religionis.
† Paley's Evidences of Christianity.
*† Soame Jenyns's ditto.
Doddridge's ditto.
* Chalmers's ditto.

Rev. Daniel Wilson's Evidences of Christianity.
Leland on Christian Revelation.
Beattie's Evidences.
Addison's ditto.
Bishop Berkeley's Alciphron, or, Apology for the Christian Religion.
Watson's Apology for the Bible.
Jenkins's Reasonableness of Christianity.
Stillingfleet's Letter to a Deist, in answer to the objections against the Truth and Authority of the Scriptures.
Campbell's Dissertation on Miracles.
Church's Vindication of the Miraculous Powers which subsisted in the Three first Centuries of the Christian Church, in Answer to Dr. Middleton's Free Enquiry.
Dodwell's Answer to Middleton on the Miracles.
Jenkins's Examination of Dodwell's Answer to Middleton on the Miracles.
Sherlock's Trial of the Witnesses of the Resurrection of Jesus.
West on the Resurrection.
Lord Lyttelton on St. Paul's Conversion.

VI. *Inspiration of the Bible.*

Clarke's (Samuel) Divine Authority of the Scrip-
tures.
Horbery (Dr.) on Inspiration, (see his Sermons
Lowth, on ditto.
Dick, on ditto.
Leland's (John) Divine Authority of the Old a
New Testament.

VII. *Doctrines of the Bible.*

1. Theology of the Church of England.

† The Homilies.
† Pearson on the Creed.
† Burnet on the Thirty-nine Articles.
Veneer on ditto.
† Welchman on ditto.
† Christian Knowledge Society's Common Pr
Hammond on the Creeds.
———— Defence of the Liturgy.
Archbishop Secker's Lectures on the Catechis

Burnet's Lectures on the Catechism.
Archbishop Wake on ditto.
Wheatley on the Common Prayer.
Nicholls on ditto.
Sharp on the Rubrick.
Juelli Apologia Ecclesiæ Anglicanæ.
Bishop Bull's Vindication of the Church of England from the Errors of the Church of Rome.
Bishop Jeremy Taylor's Polemical Discourses, folio.
Archbishop Usher's Answer to a Jesuit, 4th edit.
Jones's Catholick Doctrine of the Trinity.
Waterland on the Trinity.
Allix's Judgment of the Jewish Church against Unitarians.
Rotheram's Apology for the Athanasian Creed.
Waterland's History of the Athanasian Creed.
Wheatley's Paraphrase of the Athanasian Creed.
Lloyd's Vindication of the Athanasian Creed.
Texts, several hundred, plainly proving that our Lord Jesus Christ is the Most High God, by a Presbyter of the Church of England.
Burton's Testimonies of the Antenicene Fathers to the Divinity of Christ.
Texts of Holy Scripture compared together, re-

lating to the true and real Deity of the Son and Holy Ghost.

Vindication of the Trinity, from the Works of Tillotson and Stillingfleet.

Dr. Burgh on the Divinity of Christ.

——— on the Opinions of the Fathers respecting the Divinity of Christ.

† Magee on Atonement and Sacrifice.

Outram de Sacrificiis.

Bishop Stillingfleet on Christ's Satisfaction.

Archbishop Tillotson on the Sacrifice and Satisfaction of Christ.

Mather's Discourse concerning the Godhead of the Holy Ghost, the Third Person in the Eternal Trinity, wherein the Sentiments of Dr. Clark are considered.

† Wall's History of Infant Baptism.

——— Defence of same.

Brown's Examination of the Story of the Ordination of our first Bishops.

Comber's Discourse on the Offices of the 5th of November, 30th of January, and 29th of May.

Potter on Church Government.

Bishop Morton's Episcopacy Justified.

Bishop Hall's Episcopacy by Divine Right.

Falkner's Libertas Ecclesiastica.

Bishop Potter's and Dr. Hickes's Answer to Tindal's "Rights of the Church."
Scholar Armed.
Churchman Armed.
Norris's Sermon on Holy Places.
Horbery (Dr.) on the Eternity of Hell Torments.
Daubeny's Guide to the Church.
Appendix to ditto.
The London Cases.
Bennett's Answer to Dissenters; or, London Cases Abridged.
Sherlock on Error, Heresies, and Schisms.
Bishop Marsh's Comparative View of the Churches of England and Rome.
Sherlock (R.) Quaker's Wild Questions, with Brief Answers thereunto.
Leslie's Snake in the Grass, against Quakers.
Bennett's Confutation of Quakerism.

2. Foreign and Sectarian Theology.

Curcellæi Opera, folio.
Binchii Mellificium Theologicum.
Episcopii Opera.
Le Blanc, Theses Theologicæ, folio.
Limborch, Theologia, folio.

† Calvini Inst. Theologica.
Turretini Opera omnia Theolog.
——— Compend. Theologiæ.
——— Institutiones Theologiæ.
*† Arminii Opera.
* Arminius, translated by Nichols.
*† Lutheri Opera.
*† Melanchthonis Opera.
*† Erasmi Opera.
Bellarmine.
Catechismus ad Parochos.
Augsburg Confession.
Syllogge Confessionum sub tempus ecclesiæ formatæ editarum.
Racovian Catechism.
Socini Opera.
Crellii Opera.
* Unitarian New Testament.
Lawrence's Critical Reflections on the Unitarian New Testament.
† Bishop Horsley's Charges and Answer to Priestley.
Broughton's Dictionary of all Religions.
Rhemish Testament.
* Doway Bible.

VIII. *Ecclesiatical History and Biography.*

Sumner's Records of the Creation.

† Josephus, edit. Havercamp.

† Philo Judæus.

Mishna, edit. Surenhusii.

† Prideaux's Connection of the Old and New Tesment.

† Shuckford's Connection of Sacred and Profane History.

Spencer de Legibus Hebræorum.

Lowman on the Ritual and Civil Government of the Jews.

† Mosheim's Ecclesiastical History.

† ——— de rebus gestis Christianorum ante Constantinum.

Le Sueur's Ecclesiastical History.

Dupin's Ecclesiastical History to the Seventeenth Century.

Eusebii, Socratis, Theodoreti, Evagri, Sulpitii, Rufini, Sozomeni, Valesii, Historiæ Ecclesias.

Echard's Ecclesiastical History.

Lardner's History of the Apostles and Evangelists.

——— History of Hereticks.

Benson's History of the Plantation of Christianity.

L'Art de Vérifier les Dates.

Archbishop Usher's Annales.

Baronii Annales, with Pagi's Critique.

Jortin's Remarks on Ecclesiastical History.

Fleury's Manners of the Ancient Christians.

Dr. Cave's Primitive Christianity, 3 parts.

——— Lives of the Apostles.

Bishop Jeremy Taylor's Life of Christ.

Bishop Pearson's Annales Paulini.

Lord King's Critical History of the Apostl Creed.

Vossii Historia Pelagiana.

† Prideaux's Life of Mahomet.

Reland on Mohammedanism,

† Sale's Koran.

† Father Paul's History of the Council of Tre by Brent

History of the Council of Trent, by Pallavicin

Acts of the Synod of Dort.

Bishop Lloyd's Historical Account of Chu Government, as it was in Great Britain Ireland when they first received the Christ Religion.

Fuller's Church History.

*† Burnet's History of the Reformation.
† Soames' ditto.
Heylin's ditto.
——— Life of Archbishop Laud.
Lewis's Historical Essay on the Consecration of Churches.
† Strype's Lives of the Archbishops of Canterbury.
† ——— Ecclesiastical Memorials.
† Annals of the Reformation.
† Wordsworth's Ecclesiastical Biography.
Lewis's Life of Wickliff.
——————— Pocock.
† Walton's Lives of Hooker, Wotton, &c.
Bishop Bull's Life, by Nelson.
* Stowell's Life of Bishop Wilson.
* Southey's Life of Wesley.
* Butler's Historical Account of the Confessions of the Roman, Greek, and principal Protestant Churches.
† Knox's History of the Church of Scotland.
Spotswood's ditto.
* Lamb's History of the Thirty-nine Articles.
† Hooker's Ecclesiastical Polity.
† Bishop Warburton's Alliance of Church and State.

IX. *Ecclesiastical Law.*

† The Canons.

† Burn's Ecclesiastical Law.

† The Clergyman's Assistant.

Johnson's Clergyman's Vade Mecum.

Bishop Gibson on Visitations, Parochial an
General.

Dean Prideaux Directions to Churchwardens.

X. *Pastoral Theology.*

† Clergyman's Instructor, comprising the followin
works:

1. Herbert's Priest to the Temple.
2. Bishop Jeremy Taylor's Rules and Advice
his Clergy.
3. Bishop Burnet's Pastoral Care.
4. Bishop Sprat's Discourse to his Clergy.
5. Bishop Bull's Companion to Candidates
Holy Orders.
6. Bishop Gibson's Directions to his Clergy.
7. Archbi[illegible] Instructions to his Cler
8. Bish [illegible] ochialia.

Parochial Pasturage; or the Church of England Clergyman's Thoughts and Resolutions respecting his Pastoral Duty.

Stearne de Visitatione Ægrotantium.

Paley's Clergyman's Companion.

Parish Priest's Manual.

Bishop Burnet's Rights and Duties of the Parochial Clergy.

Warton's Death Bed Scenes.

Observations of a Parish Priest on Scenes of Sickness and Death.

Comber's Companion to the Temple.

Claude's Essay on the Composition of a Sermon.

Rose's Commission and Duties of the Clergy.

Smedley's Parson's Choice.

Bishop Mant's Clergyman's Obligations considered.

XI. *Devotional Theology.*

Bishop Jeremy Taylor's Rule of Conscience.

——————— Holy Living and Dying.

Bishop Wilson's Sacra Privata.

Scott's Christian Life.

Scougal's Life of God in the Soul of Man.
Great Importance of a Religious Life.
Doddridge's Rise and Progress of Religion in the Soul.
*† Bishop Hall's Contemplations.
† Whole Duty of Man.
Nelson's Practice of Devotion.
Kettlewell's Practical Believer.
Hele's Devotions.
† Bishop Andrewes's Preces Privatæ.—Gr. et La
——————— Holy Devotions.
† The Christian Year.

XII. *Sermons and Miscellaneous.*

† Boyle Lectures.
† Bampton Lectures.
† Warburton Lectures.
*† Hulsean Lectures.
† Christian Advocates' Publications.
† Burnet's Abridgement of Sermons preached a Boyle's Lecture.
† Barrow's Works.
Baxter's Practical Works.

Bingham's Works.
Bocharti Opera.
† Bulli Opera, folio.
† Chillingworth's Works, folio.
† Grotii Opera.
Hammond's Works.
Bishop Hooper's Works, folio.
Jackson's Works.
* Archbishop Leighton's Works.
† Lightfoot's Works.
Stanhope's Works.
Waterland's Works.
Bishop Wilson's Works.
Mede's Works.
Bundy's Passages in the Life and Death of the Earl of Rochester. Last edition.
Relandi Palæstina.
Selden de Diis Syris.
Hyde de Relligione Persarum. Last edition.
Lord Barrington's Miscellanea Sacra.
Jebb's Sacred Literature.
† Cudworth's Intellectual System.
† Locke on the Understanding.
Bacon's Advancement of Learning.
Watts on the Improvement of the Mind.
† Enchiridion Theologicum.

Bishop Beveridge's Thesaurus Theologicus.
Clarendon's Rebellion.
Abernethy's Sermons.
Atterbury's (Lewis) Sermons.
——— (Bishop) Sermons.
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